Equanimity is designated by a peculiar word, which expresses the exemption from the duplicity of good or evil success The infatuation of this duplicity, which proceeds from desire and aversion, is the cause of all perversions among created beings. (VII 27) The wise man disentangles himself from it, and consequently there is no expression strong enough for his equanimity Not only heat and cold, pleasure and pain, success and failure, happiness and misfortune, victory and defeat, honour and disgrace, must be the same to him, he must stand impartial between friends and enemies, he must have the same value for earth stones and gold. (II. 38 VI 7—9 XII 17—19) His abstraction from the commotions of earthly existence the opposition which he forms in this respect to the vulgar crowd is delineated *in various images in this poem, which is otherwise devoid of imagery*

> He who as the tortoise does with its limbs
> Withdraws the senses from the sensual objects everywhere
> "His wisdom is confirmed (II 58)

> *The man whose passions enter his heart as waters run into the* unswelling passive ocean obtaineth happiness not he who lusteth in his lusts (II 70)

> "What is night for all creatures
> In that waketh the collected one
> "What is waking time for the creatures
> "That is night for the contemplative Munee " (II 69)

Both the accurate distinction between mind and matter, and the annihilation of action, lead towards the knowledge and contemplation of the deity which is the source of highest perfection, the former in a positive manner, by the establishment of the identity of all that belongs to the realm of mind, the latter in a negative manner, by removing the perturbations which arise from the actions It is therefore necessary to fix accurately the idea of the Godhead, as proposed by Krishna

In doing this I shall continue to quote the leading passages of the original * I have purposely taken great care in the selection of these passages and should wish that those who pay a more earnest attention to objects of this kind would take the trouble to refer to those passages in the context, in which even those who are not conversant with Sanscrit, will be aided by A W. Schlegel's Latin version This version is so masterly and of such scrupulous faithfulness it handles the philosophical matter of the poem with such ingenuity, and is written in so genuine a classical style, that it would be a pity, if it were merely used as an aid for the interpretation of the text by the Sanscrit scholar, instead of being diligently perused by all those who occupy themselves with Indian philosophy

To facilitate the understanding of the passages which will soon follow, it must be remarked, that when Krishna (who is the speaking person in most of them,) speaks of himself, he thereby means the highest, or to speak more congruously to the purity of the system before us, the absolute deity Krishna accompanies Arjuna in the shape of a man, (IX 11) of a descendant of the ancient King Yadu, and Arjuna when he recognises him as a god asks his pardon (XI 41, 42) on account of the familiarity with which he had formerly conversed with him According to Indian Mythology, Krishna is the eighth of the ten incarnations or descents (avatâras) of Vishnu These manifestations of the deity in a succession of animal and human shapes *are not mentioned* in our poem which is altogether devoid of mythological imagery Yet Krishna mentions, (IV 6—8) that

> He appears in the world from age to age "

But while Krishna is an emanation of the deity, the deity itself or rather he in his intimate connection with it remains undisturbed in everlasting existence, and with regard to this *distinction between* the emanated being and the fountain of emanation he speaks of God and himself, as of two distinct beings only, as far as I *have been able to see* in a single passage when he says :

> Towards that original spirit I direct myself, from whom emanates the ancient progression of all things (XV 4)

Now God is the eternal, indivisible undivided and *therefore* simple, being which is distinct from all perishable, visible, and individual beings (XII 3 VII. 24, 25,)

> That which upon the dissolution of all the visible is not destroyed, is superior and of another nature from that visible; it is "invisible and eternal.
> He who is thus called invisible and incorruptible (or eed [illegible] is even he who is called the supreme abode which men having "once obtained, they never return to earth that is my mansion (VIII 20 21)

*These passages are given by the learned baron in a most minutely literal German translation It has been thought expedient in the present pages to quote the translation of Wilkins wherever it gives the same sense as that which Humboldt finds in the quoted passages but where this is not the case a close rendering of Humboldt's version is given (Annotation of the translator)

"Incorruptible is be it known to thee, that (being) by which this "universe was expanded"

"The corruption of this eternal being no one is able to effect" (II 17)

God is omniscient, all pervading, incapable of increase, infinite, the Lord of all things, there is nothing above him, he is one, and must be worshipped in singleness of mind (VII 26 III. 15, 22 XI 19, 20 IX, 11, 17, 18 VII 7. VI. 31) Arjuna says concerning him

"I can neither discover end nor middle nor any beginning, of "thee, Lord of all endowed with all forms" (XI 16)

"Thou art the father of this world, the moveable and the im "moveable thou, the venerable and grave teacher there is none like "unto thee, and where in the three worlds, is there one above thee "matchless Lord!" (XI 43)

The abode of God is remote beyond the whole creation.

"Neither the sun, nor the moon, nor the fire, enlighteneth that "place from whence there is no return, and which is the supreme "mansion of my abode" (XV 6)

God is the creator of the world, all things exist through him only, he is their imperishable origin (IX 4, 10, 13 VII 6, 7, 10)

"I am, O Arjunah, that which is the seed of all things in nature "and there is not any thing, whether animate or inanimate that is "without me" (X 39)

"The man who by his works worships Him from whom the prin "ciples of all beings proceed, and by whom the whole universe was "spread forth, by that means obtaineth perfection" (XVIII 46)

As God has created all things, so he is All—and All exists in him. This is one of the principal doctrines of this system, and therefore one which is most variously illustrated This doctrine seems connected on the one hand, with the idea of the divine infinity which comprehends the universe in itself and on the other hand with the notion, peculiar to Indian Philosophy, of the origin of finite things out of other finite things. As this philosophy knows nothing of a transition from non-existence to existence, or the reverse, the very thought of creation out of nothing is necessarily excluded, and it follows that every effect must be coexistent, nay co eternal, with its cause* If, therefore, God is the creator of all things, it follows that all things must have had their existence in Him even before He created them This consequence is not expressly drawn in our poem, but as the principle is clearly and distinctly stated (II, 16) the consequence is self-evident.

Whatever belongs to the realm of mind, is not only of kindred nature, but identical, and therefore man is able to comprehend within himself (in his *mental self,* for the sanscrit language combines the ideas of "mind" and "self" in the word Atman) all the other creatures, and in these, to comprehend God But while the divine mind has a divided and separate existence in the individual created beings, it has also an invisible, imperishable and undivided existence apart from the creatures, and this its undivided nature is the true fountain of all existence.

What is the peculiar excellence in every created thing, is God He is the splendor of the stars—the light of the flame,—the life of the living—the strength of the strong—the intellect of the intelligent—the discretion of the discerning—the holiness of the holy. (III 8—11 X 38) Whatever relation can be imagined to exist between him and the world, in that he actually stands, as father, mother, preserver, refuge, &c He is the doctrine, the purification, the holy writ, the silence of mystery (IX. 16—18 X. 38) the never ending time. (X. 33) In the tenth lecture Krishna reviews the whole creation (19—42) from the fish in the water up to the Gods, he mentions the mountains, seas, winds seasons, and periods of time—the leaders of armies, sages, saints, poets, the races of heroes—and in every description of beings he identifies himself with the most excellent of its kind Among the descendants of Pandu he is Arjuna—among the saints Nārada, among the recluses Vyāsa, among the poets Usanā, &c. Even the grammatical forms and letters are not forgotten Among the composite words he is that kind which connects two ideas in an independent manner (Dvandva)—among the letters *A*, a thought, which is probably based on mystical views of the Alphabet unless it be merely expressive of the veneration with which the invention of writing was regarded I mention this last point expressly because, if not interpolated, the Distich in question (X 33) proves, that our poem was composed at a time when the Sanscrit Alphabet already existed. At the conclusion of this interesting passage Krishna says that all the things enumerated are only intended as single instances, and that the whole of the beings, in which he manifests his miraculous power, cannot be named. Whatever is great, distinguished, and excel-

*See Colebrooke in the Transactions of the R A. S Vol. 1 Part 1 P 38

cause, out of which every being, even Brahma himself, has arisen, is called in Manu's laws (I 11) existing and not existing at once I do not believe that this is to be explained by saying (as it has been said) that the existence means the absolute essence of God, and the non existence our incapability of perceiving it with our senses If we enter fully into the train of ideas here exhibited we see that by this expression the last barrier which opposes the universality of God, is pulled down, the universal being would not be all comprehensive and infinite if a non existence remained opposed to its existence And in a truly philosophical point of view it must be said that God, even because he comprehends the cause of all existence within himself, must needs comprehend also the cause of non existence. And an existence which is subdivided into an infinite number of creatures, and combines them all, is not to be likened to any other existence, wherefore it is said in another passage

"The highest deity which is without beginning can neither be called existing nor non-existing (XIII 12)

a thought which is identical with the one just quoted, only proceeding from another point of view

The term "non existence" has a different meaning when it is intended to designate that which is opposed to the really and substantially existing (in a moral sense) It is *then* the opposite of virtue and truth, as in XVII 28

The creatures are in God, (VII 12)

"In Him is included all nature by him all things are spread abroad (VIII 22)

'Dwelling in thy nature O tamer of the senses the world rejoices on account of its honor and obeys' (XI 36)

But he is not in them (VII 12 IX. 4.) Yet this last sentence means only that he is independent of them, comprehending them in his infinite nature without being limited by their finite one For in other respects which do not interfere with his infinity, he certainly is with them enters and leaves their bodies and dwells in the heart of every man (XV 7—11. XIII 15, 17) Still this existence of God in the creatures is not an absolute and real one in the same sense as their existence in him it is an indwelling in a *certain respect* only (XIII 16.) And the system takes great care not to lower the divine nature by the doctrine of the existence of the finite creatures in the infinite creator In one passage the declaration that the creatures are in God, is immediately succeeded by its opposite, and this existence and non existence of the creatures in God is pointed out as the summit of miraculous power in the divine being, a doctrine by which the analogy of other passages teaches us to understand that activity of the divine mind by which it connects all beings with itself and yet excludes all *limiting* consequences of this connexion. (IX, 4, 5.) The poetical solution of this contradiction is the following simile

Understand that all things rest in me as the mighty air which passeth everywhere, resteth for ever in the etherial space (IX 6)

That which connects the creatures with God, is the divine nature It is the same in them all. God is the spirit living in them all Therefore every one may obtain a knowledge of the creatures by self contemplation and by contemplation of God.

' Knowing this (knowledge) thou shalt not again fall into folly O Pandava,
By means of it thou shalt behold the whole of the creatures in thyself and then in me (IV 35)
He who beholds in every creature himself and every creature in himself
With devoted mind seeing everywhere the same,
'He who beholds me everywhere and every thing in me
"I forsake not him and he forsaketh not me
'He who worships me as present in all things, having obtained unity
Wherever he be he is a devoted man in me,
He who by mental identity beholds everywhere the same
"Whether happiness or pain he is esteemed a consummate devotee
(VI 29—32)

The miraculous power of God which has just been mentioned, is also called a magical and delusive one, which shows that the only true existence is after all, the imperishable and eternal existence of God while all the remaining, variable existences are only a delusive image produced by the deity But because it is difficult to conceive, that God is not limited by the part which he takes in finite existence, and to abstain from confounding his real and invisible existence with the delusive one, (VII 25) this miraculous power deceives men The Lord of the creatures is said in another passage to sit in the region of the heart, and to delude by his magic those who are attached to the rolling wheel of finite existence. But he, who attains unto God, conquers this magical delusion (VII 14, 15. XVIII 61)

For he not only perceives the double nature of God, which is taught by our system but is aware also of the relation which both the natures bear to each other.

'Earth water fire air, ether mind, intellect,
"And self consciousness thus is this my nature divided eight fold
'This my lower nature —for distinct from this know, I have another supreme one,
'One whose essence is life, by which this world is supported
Understand that from this womb all creatures proceed
(VIII 4—6)

For the better understanding of this passage it is necessary to remark that the three intellectual powers which are here enumerated as part of the lower nature *of the Deity*, are *frequently* placed on a level with the senses in Indian philosophy.

The mind (manas, which is identical with the Latin *mens*) is that power of the soul which corresponds to perception and action in the body, for the Hindoo philosophers assume, besides the five senses five instruments of action, and place these ten bodily powers into one class with the mind as the eleventh

The selfconsciousness (ahankāra literally that which forms self) reflects the external and internal impressions *and is therefore allied to selfishness*

The intellect (buddhi) forms decrees.

Above these three is the pure spirit which is related to the divine nature (ātman or purusha *)

In our poem this psychological system is not expressly exhibited, but we see from the beginning of the thirteenth lecture and from several other passages that it was *that of the poet* We see *from this that the* human nature is only an imitation, a finite representation, of the divine nature. When God creates bodies, he enters them, when he allows them to fall into perdition, he recedes from them, while inhabiting them he uses the instruments adapted for the communication of the soul with the external world

'My eternal part whose essence is life, draws to itself in the world of life
'The senses and the mind which is a sixth sense;
Wherever the Lord enters a body and where he leaves it,
"He apprehends the senses and unites himself even as wind apprehends the fragrance from the flowers
"He overrules hearing eye taste, and smell and the mind
"And thus exerts himself in the objects of sense (XV 7—9)

God therefore unites himself to mortal bodies, and acts in procreating them and founding human institutions *He even is under a necessity of acting, lest the wheel of the world should stand still But the connection with the finite world does not contaminate him*, acting does not limit him, he only allows nature to have its play, and here the same doctrine returns with regard to the divine being, which had before been inculcated to men, the doctrine that active exertion is necessary, that only the dependence on the result of action shackles the freedom of the mind, and disturbs its rest, while complete equanimity dissolves even the active exertion into inaction (IX. 8, 9)

'Nothing oh Partha remains to be done for me in the three worlds
'Nothing worth attaining remains unattained yet I move in action
'Were I not indefatigable in action—
'Seeing that men everywhere follow my footsteps—
"Annihilated would be these worlds if I were not to act
"I should be the author of confusion and should destroy mankind
(III 22—24)

'The four casts have been created by me distinct in qualities and works
'Behold in me, tho' thus acting the *eternal One who acts not* *
"Works do not contaminate me nor am I desirous of the fruits of action
"He who thus knows me, is not bound in works (IV 13, 14)

"By my supervision nature produces both the moveable and the immoveable;
'This is the reason, O Kaunteya why the world revolves
(IX 10)

"Because he is without beginning and without quality —the everlasting and supreme spirit,
"Even when he is in the body, neither acts nor is affected;
"As the all moving ether from the minuteness of its parts passes everywhere unaffected,
'Even so the Omnipresent Spirit remaineth in the body unaffected (XIII 31, 32)

In this finite world not only the existing creatures must needs perish, but also the creatures which have perished must needs be born again The universe itself runs through a similar circle in the course of certain millenial periods, which are called the days and nights of Brahma, and God is he who *destroys and* regenerates the universe —

*See Colebrooke in the Transactions of the Asiatic Society Vol I Part I Page 30 31 and Burnouf extracts from the Padma Purana, Journal Asiatique, VI 99—101

*This interpretation of the learned Baron is very doubtful. (Note of the translator)

"Those who know the day of Brahma which comprehends a thousand ages—
"And the night which ends after thousand ages—those are acquainted with day and night
"In the coming of that day all things proceed from invisibility to visibility,
"At the approach of night they are all dissolved into that which is called invisible,
"The totality of creatures, having existed is again dissolved
"At the approach of night, and involuntarily it is reproduced at the approach of day (VIII 17—19)
"At the end of the period Kalpa all things, O son of Kuntee, return into my nature
"At the beginning of another Kalpa I dismiss them again
"Leaning on my own nature, I dismiss again and again
"This totality of creatures, involuntarily, at the behest of nature (IX 7, 8)
"I am the creation and the dissolution of the whole universe,
"There is not any thing greater than I, O despiser of riches,
"And all things hang on me even as precious gems upon a string (VII 6, 7)

This last simile, Philosophy seems to have borrowed from Mythology unless the latter has made use of the philosophico-poetical expression for its own ends. For also in plastic representations* the series of created things is figured by a pearl string. It is interesting to meet in this manner with a hieroglyphic deciphered in poetry or with a poetical thought translated into hieroglyphics Here is the place to view also the returning visits of the deity itself on earth, for the deity likewise procreates itself again and again Thought itself and the whole realm of mind cannot subsist in rest, but is dependent on self-exertion, on ever renewed procreation

"Both I and thou have passed many births, O Arjuna,
"Mine are known to me but thou knowest not thine, O destroyer of enemies;
"Although I am not in my nature subject to birth or decay, and am the Lord of all created beings
"Yet, having command over my own nature I am born by the delusive power of my own self:
"Whenever there is a decline of virtue O Bharata
"And an arising of injustice I create myself
"For the preservation of the just, the destruction of the wicked,
"And the establishment of virtue, I am born from age to age
He who from conviction acknowledges my divine birth and actions to be even so,
"Doth not, upon his quitting his mortal frame, enter into another; for he entereth into me O Arjuna. (IV 5—9)

Another way of explaining the origin of creatures is the following The poet uses, instead of the common term for "body" another word (kshetra) which might be translated "the terrestrial principle" but which we shall render with the more general term "*matter*." As the composing parts of this matter he enumerates the five elements, the five objects of the senses, the eleven organs of the body, self-consciousness, intellect, pleasure and pain, desire and aversion, multiplicity thought, firmness, and what is very surprising,—the invisible. (XIII 1—7.) In opposition to this variable matter he places him who *knows* matter. And him Krishna represents as identical with himself The connexion of him who knows matter, with matter, is the essence of all creation

"Know O Bharata that every thing which is produced in nature, whether animate or inanimate
"Is produced from the union of matter and spirit (XIII 26)
"As a single sun illuminates this whole world,
"Even so he who knows matter, illuminates all matter, O Bharata (XIII 33)

There would be no gap in the system before us, if we were to leave this doctrine, which is only set forth in the XIIIth lecture, quite out of sight, and I acknowledge that I find it in no way clear. I am chiefly perplexed by the component parts of matter here enumerated, among which the twenty-five elementary substances of Indian philosophy* are, for the most part, easily recognised, but mixed with others, which seem partly to be contained in some of the first (as desire and aversion in the mind) and partly to be distinct from earthly matter Thus I should have taken the invisible for identical with "Him who knows matter." The latter expression recurs in an equally dark passage of Manu's laws (XII. 12—15) in another, rather subordinate meaning

God has regard only to the disposition of the heart. He accepts of all that is reverently offered to him—water, flowers, leaves He is equally disposed towards all Whoever directs himself towards him may tread the supreme path, be he a Brahman or a slave But those who feel kindly with regard to all creatures those who are endowed with virtue, equanimity, piety, are dear to him (IX 26, 32, 33 XII. 13—20)

God is the true object of all real knowledge; he is absolutely the object of knowledge After the exposition of this thought, and the recapitulation of God's

* Recueil P.E. glous de l'antiquité IV p 1 No. 2 pl. 1 fig 2 &c

* Colebrooke L c p 20, 31.

qualities, the essence of God is stated to be that of a being which comprehends all finite creatures, and yet, in its own infinity, is free from all that is finite, a contradiction which finds its solution only in His nature (XIII. 12—17).

In the representation of a system which is not exhibited in a scientific form, but clothed in a dialogue, and which, besides its moral tendency of giving instruction on the method of attaining supreme happiness, forms an integral part of an epic, I have thought the utmost simplicity doubly necessary I have, for this reason, been careful only to view, till now, those passages, in which the poem decidedly treats of the highest deity, or rather of the absolute idea of Godhead. In doing this I have used the word *God*, the rather, as in most of the passages Krishna speaks of himself and therefore of a *personal* being All the passages which might have momentarily obscured this view or rendered it apparently confused, I have hitherto kept out of sight, but shall now recur to them —

The *most important idea of which we have now to* treat is that of Brahma, or the divine substance To prevent mistakes, I have first to observe, that this word which terminates with the short ă is *the Neuter Gender* of the form "Brahman" and distinct by its termination as well as by its gender, from the masculine with long ā, *the name of the God Brahmā.*

The neuter form has not been chosen inadvertently For also in our poem, Krishna—God, and Brahma—the Godhead (where they are not altogether identified) seem to be distinguished as the personal divine Being and the universal divine substance Mention is even made of the *whole Brahma* (VII. 29) and the word is mostly accompanied by the attribute "Supreme," as if the idea of Brahma admitted of degrees of extension and intensity (VIII 3 XIII 12)

From many passages it appears that Brahma and God are identical terms The Brahma pervades all things, (III. 15) in the above description of God as the object of knowledge, the expression "The supreme Brahma" is exclusively used (XIII 11—17) and the highest perfection is the transition into the Brahma, that is, into the Godhead (II 72).

Krishna is identical with Brahma (X 12,) he is the Supreme Brahma itself

A distinction however seems to lie in this, that it would be impossible to turn this sentence, and to say, Brahma is Krishna, *for Brahma* is the supreme and original divine power, resting as it were in its own eternal nature, while Krishna, *the God,* has the additional *character of a person For this reason* Krishna is named together with Brahma in the following passage

"He who pronounces Brahma, him who is designated by the monosyllable Om and remembers me,
"On quitting his mortal frame—he goes the supreme path
(VIII 13)

*In another passage even a gradation is not undis*tinctly hinted as existing between the Brahma and Krishna After a lengthy description of the pious sage it is said He who is thus minded,

"Is formed for being Brahma
"And thus having become Brahma, his mind is at ease and he neither longeth nor lamenteth
Being the same with regard to all creatures he obtains my supreme service
"By service he knows me, how great, and who I really am,
"Then, having really known me, he forthwith enters me
(XVIII 53—55)

Here the transition into Krishna is represented as the last and highest stage of perfection, which remains *to be attained even after* man has become conformable to Brahma.

Both beings are even more fully distinguished as begetting and *conceiving deity in the following* passage

"The great Brahma is my womb in it I place my fœtus
From this O Bharata, is the production of all nature
"The great Brahma, is the womb of all those various forms which are conceived in every natural womb
"*And I am the father who soweth the seed* (XIV 3 4)

This quite corresponds to the oriental ideas of a separation in the divine power, of a proceeding and reentering of some part of it. *And yet this way* of thinking seems not to be familiar to our poem, as it only occurs in this one passage.

In the verses just quoted, a general conceiving power is placed above all natural wombs A similar generalising tendency we find also in other instances. *Mention is made of* absolute action (karma,) of a monad (akshara,) and of beings which are above the spirit, above the creatures, above the Gods, and above *the offerings.* It therefore seems that the Indian philosophy, wherever it observes powers or qualities belonging to individual beings views them in pure abstraction, enlarges them to unlimited generality, and, *far from* stopping short at

the mere mental operation of forming these abstractions, establishes them as real and original existences The result of this peculiarity is double, on the one hand, that these fundamental and original existences are the origin of the individual powers, on the other, that they in their purity and generality, enter more or less into the nature of Godhead

Absolute action is expressly defined to be the creation or dismission, which is the origin of all existing things (VIII 3) For the Sanscrit language has but one word *for the ideas of creating and dismissing*; (srij) *faithful* in this respect to the philosophical creed which teaches that every effect is already contained in its cause, and needs only to issue from the cause in order to come into existence For this reason the idea of action is viewed in its most original shape, in the act of creation. This comprehends all the other actions, more especially that of offering, (III 14) while it has its own origin in the *divine being*, (*III 15*) the first cause of all things If we view the absolute action in this manner, we no more wonder, why it is placed in immediate connection with the Godhead, and with that which *is beyond* the spirit, and why it is said that he who turns into Krishna in order to free himself from age and death, shall know both these, and the whole of action (VII 29)

That *which is above the spirit* is explained by Krishna (VIII. 3) *by means* of an expression which signifies literally *the essence of self* and is generally expressive of the unalterable nature of a being of its personal character. (see for instance V 14, *XVIII. 60*) This idea is here elevated to that absolute generality in which only it can apply to the divine being which contains in itself all the causes of its existence, and *is the first* and original person That which is above spirit must, however, not be confounded with the supreme spirit, for which the Sanscrit has another expression (paramātman) which occurs also in our poem (XIII 31.)

That *which is above the creatures* Krishna calls (VIII 4) the divided existence The peculiarity of finite creatures *consists* in their marked personality, consequently in having a character of their own, and *in* being distinct from all others Now the first of these points led to the general idea of that which is above the spirit, the second to that of the thing above the creatures For *in a system* which teaches, that all the creatures, notwithstanding their separate existence, are but one, the mind was naturally led to the assumption of the general idea of a being, endowed with the power of dividing itself into distinct existences

That *which is simple and invisible (the monad) forms* the opposition to divided existence It is identical with the Godhead and Krishna, for they both are that which is simple (VIII 3 XI. 37) But that which is simple, is, as it were, the highest and most general divine principle, for it is the origin of the godhead itself, the godhead has its existence with it and out of it; a thought in full accordance with the above mentioned relation between cause and effect, which is completely and elegantly expressed in Sanscrit in the single word *samudbhavam* (III 15)

In answer to the question " who are the most pious devotees, those who worship Krishna in general, or those who adore him as the Monad ? it is said that both will *reach perfection*; but *that* the latter have chosen the more difficult task, because man, who is in the body, can only with difficulty rise to the idea of that which *is invisible* (*XII 1—6*) In a desire of expressing yet more adequately the monadic character of the Deity, the mystical name *Om* seems to have had its origin, as it combines three *sounds* (a, u, and the Nasal) in one sound and character

" That *which is above the offering*" is a title attributed by Krishna to *himself in* his *bodily* shape (VIII 2—4) This expression does not receive any additional light from parallel passages, as (VII 30,) but we may suppose that the act of *assuming humanity* was considered as an offering, and that he, the God in human shape, might therefore exhibit himself as the highest, all comprehensive offering

The Gods (devas) are according to the philosophical *systems of the Hindoos only* beings of a superior order, the first of created beings, (XVII 4) but not to be compared with the true divine being, the origin of all things * They are subject to the limiting *influences of* nature, in the same manner as men, (XVIII 40) and dwell in Krishna together with all the other creatures (X 14, 15) Those who are dependent on the effects of their actions, and have not yet emerged to the pure state of the worshippers of the highest *god*, *bring offerings* to them, (IV. 12) and accordingly they go after death not to the highest deity, but only to them (VII 23)

*Colebrooke l c page 33

Even Brahmā is in Krishna. For the latter says of himself:

"I am the seat of Brahma, and of the incorruptible Ambrosia, of the eternal law, and of endless bliss. (XVI. 27)

And Arjuna says of him:

"I behold, O God, within thy breast, the Devas assembled and every specific tribe of beings;
"I see Brahma on his Lotus-throne; all the Rishis and heavenly snakes. (XI. 15.)

Krishna is greater than Brahmā (XI 37.) This passage, however, and XIV. 27.) are, as I shall afterwards show, grammatically ambiguous, and only the context can decide whether the God Brahmā, or the divine substance Brahmā is meant.

That *which is above the Gods*, is called the spirit (Purusha) in an eminent sense, and as this idea is important for the understanding of part of our poem, we must endeavour shortly to explain it.

The original meaning of the word Purusha is that of *manhood*. But its general use shows that it originally designated man in so far only as he is related to superior beings and to the entire realm of mind; for it is used even of the creator. In two passages of which a translation has been given (VIII. 22. XV 4) it stands for the original creative spirit. In X. 12; XI 18—38 Arjuna gives this name to Krishna. When Purusha has this distinguished meaning, it generally occurs with attributes; "the highest" (VIII 22) "the eternal, divine" (X 12) "the ancient" (XI 38) "the original" (XV. 4.) but also without them; "the spirit." (XI 18.) This already shows, that Purusha is more than a mere synonymous term for "the Godhead" and if we enquire farther into the use of the word, we find that it has a more extensive meaning, and denotes a distinct quality or rather activity in the Godhead. It is the principle of action, which, ever spiritual, ruling and sovereign, rests in nature, enters into connexion with its finite side—and thereby generates and creates on earth. Of this activity even the godhead cannot divest itself in the Indian Philosophy; by means of it identity is established, in a certain respect, between God and the creatures, and the possibility given for man, to behold God and all the creatures in himself; and from the idea of this creative activity, of this generative penetration of nature, the use of the word Purusha for the Deity seems to proceed. It is the creative spirit in nature; and when Krishna (VII. 8) calls himself that which is noblest and most subtile in every class of things, he calls himself with regard to men their virile power, which is expressed in the Indian language by the inflexion of the radical vowel with the neuter termination: Paurusham. In a very remarkable passage of Manu (XII. 118—125,) it is said that the Brahman is able to behold the universe in himself. Gods and creatures are distributed there among the various parts of the human body in a fanciful manner which is quite foreign to our poem. But after this it is said, "all these are ruled by the supreme spirit, who is more subtile than an atom (an expression with which we shall presently meet in our poem) and whom some call the everlasting deity (Brahmā.") The description which is then given of his creative activity corresponds exactly to what we have just described.

"He penetrating all creatures with fivefold divided matter,*
"Turns them for ever, like a wheel, in birth, growth & destruction.
(Manu's laws XII. 124.)

From the poem now under consideration I shall adduce two passages in proof of the above view of Purusha, though they contain some ideas which can only be fully explained hereafter. In one of these passages the Godhead bears the name of "Poet." To the youthful vigour of a people just beginning to be enlightened, poetry appears not like a human art, but like real creation, and again the creation itself with all its wonderful variety of shape and color, called forth by the magic art of the deity, may well be compared to a poem which dazzles the fancy.

"By means of undiverted thought, settled in habitual devotion,
"The thinking man goes, O Partha, to the supreme, divine Purusha,
"He who keeps in mind the old poet, the lawgiver, him who is more subtile than an atom
"The supporter of the universe, of inconceivable form, of sunlike splendor, remote from darkness,
"He who does so in the last hour, settled in a steady mind, in service, and in strong devotion
"Fixing his whole soul between his brows, that man goes to the supreme divine Purusha. (VIII. 8—10)
"Know that the nature as well as the spirit (Purusha) is without beginning,
"Know also that changes and qualities are co-existent with the nature;

*The words [illegible] seem to mean more literally "expanded in five forms." The sense, however, cannot be doubtful. He penetrates them by means of the five elements. [Note of the translator.]

"Nature is that principle which operateth in the agency of the instrumental cause of action *

"Purusha is called the cause in the perception of pleasure and pain

"Purusha standing in the nature enjoys the qualities which proceed from it,

"His connexion with the qualities is the cause of births in good and evil wombs,

"He is the director, the spectator, the nourisher the enjoyer, the high Lord

"Supreme spirit likewise is he called in this body, he the Supreme Purusha,

"He who knows nature and the Purusha, together with the qualities,

"Wherever he be he is henceforth not born again

(XIII 19—23)

The spirit which is expanded through the universe, admits of degrees according to the various stages of its limitation. Krishna makes a threefold distinction between him who is divisible, and identical with all creatures; him who is indivisible and standing on the summit, and a third one, the supreme spirit, who penetrating the three worlds nourishes and governs them Because this latter spirit is elevated above the divisible one, and superior to the indivisible one, he is called in the world and in the Veda the supreme one (XV 16—18) We recognise here the Indian method of ascribing a real existence to general ideas To the divine essence which is divided among the creatures and which is generalised and personified into a divisible principle another principle of superior and contrary nature is opposed, but, to complete the system these both are combined in a still higher principle which unites their opposite properties *Manu (I. 19) makes the universe* to consist of the subtile bodily elements of seven spirits of immense power—Purushas— the commentary explains them to be the five elements, self consciousness and the great soul) and then he adds thus that which is perishable, arises from the imperishable Here, therefore, the word Purusha is used of primary powers in general, but still it combines even here the ideas of creation, and of infinity.

Nature is, according to Krishna's doctrine, equally eternal with the deity (XIII 19) It possesses three qualities (guna) which bind the spirit whenever it allies itself to nature. By the word "bind" is understood all entangling in earthly and worldly affairs which distract man from the entire concentration of his thoughts on the Godhead, and thereby prevent him from obtaining the last end, the highest rest. The three qualities of nature differ in the various degrees of worth attached to the binding principle

The first and noblest is Sattva, the quality of Being, namely of that being which is free of all defect and thoroughly real, and which, in the sphere of knowledge, is truth, in the sphere of action, virtue The word which is in Sanscrit an abstract form, derived from the participle of the word "*to be*" is used both for truth and virtue I shall translate the name of this quality by the word "essence" in order to preserve as much as possible the connexion between its meanings

The second quality is Rajas The literal meaning of this word is "dust" but its root (ranj) means "to cleave, to attach and, (by an easy metaphor,) to give color," a derivative from this root is raja, meaning at once *color* and *desire* All these expressions are closely connected, as well in their metaphorical as in their original meaning

Several of the meanings attatached to the root *ranj* may have commended the word *rajas* for the designation of the second quality of nature The easily excitable nature of the dust like atoms of matter, the dazzling fire of the colors, the easily attaching and soiling nature of the dust, may have prompted the use of this word According to the various points of view there are more or less noble subdivisions of this quality Energy, fiery passion, rash resolution all belong to it, kings and heroes are endowed with it, but always there is an admixture of something mundane and terrestrial, by which this quality is distinguished from that of essence Those who are under its influence love all that is great, mighty, and splendid, but they pursue vanity, are entangled in the variegated multiplicity of the world and are even called impure (XVIII 27)—an expression which alludes to the contamination which the worldly minded cannot escape For although impetuous violence is the principal character of this quality, it is yet necessary to combine with this the idea of an inferior moral stage which is unable to reach the greatness and purity of the first quality, and is even liable to sink down to actual contamination I have endeavoured to comprehend the

*Humboldt translates here "Nature is called the cause of the performance of that which is to be done" I have thought it better to place Wilkins' translation into the text but think that Humboldt's version is notwithstanding its simplicity perfectly correct. [Note of the translator]

various ramifications of this idea in the word *earthiness* which expresses at once the pursuit of that which is various, and the entanglement in that which is finite — Yet I feel that the word is too abstract and of too wide a meaning, if compared with the Indian expression.

The third and lowest quality of nature is Tamas—darkness. It needs no further explanation.

The difference between these three degrees of entanglement in the nature is set forth most philosophically with regard to the three stages of knowledge, which were mentioned before * (XVIII. 20—22.) He who has the essence, *beholds in all creatures only the one* undivided existence. He who has the quality of earthiness, beholds in them only the various and individual divided existences. He who is clouded by darkness, attaches himself to single things, taking them for the whole, and by prejudice mistakes the real nature of things. The real and indivisible existence, which is *only intelligible to the first, is lost sight of by the second*, and misunderstood by the third.

Krishna gives to Arjuna the following general exposition of the three qualities :

"Essence, earthiness and darkness are the qualities of nature,
"They, O hero! bind the eternal spirit within the body
"Among them, essence on account of its purity, resplendent and efficacious,
"Binds by the desire after happiness and knowledge, O pure one,
"Know that earthiness is passionate, arising from the excitement of thirst,
"And binds the spirit by the desire of action, O Kaunteya!
"Know moreover, that darkness is begotten by ignorance, and bewilders all spirits;
"By means of supineness, inactivity, and sleep it binds, O Bharata!† (XIV. 5—8)

Subsequently in lecture XVII. and XVIII. Krishna defines a great number of objects,—actions, offerings, gifts, faith, reason, &c.—according to the difference arising in them from the various characters of the people endowed with one or the other of these three qualities, and it is easy to imagine the manner in which this is done. Whatever is performed with purity of design, with self-composure and equanimity and with a mental direction towards the supreme being, belongs to the first quality; whatever proceeds from false motives, and is done in quest of passing pleasure, in the service of momentary passion, in an inordinate manner, and in a mental direction towards single and limited objects, to the second; whatever is enveloped in error, perversion and stagnant obstinacy of mind, to the third —

There is undeniably something truly philosophical in this view of nature, by which, first of all, that which is real and essential is distinguished from that which is defective and merely specious, and by which the sources of defect are found in the want of power, and the want of harmony, while even that which is real, is represented as a limitation of nature, because it is still finite.

A passage which Colebrooke* adduces from a commentator of a philosophical work, *would lead us to believe*, that the three qualities are divided according to their various gradations, among Gods, men, and animals, and that therefore earthiness would be the character of all men indiscriminately. But this is in no case the meaning of our poem. It is clear from the two last lectures, that the qualities are variously distributed among men. *More doubtful it is whether the difference of caste* has any influence on the distribution of qualities. It is certainly said that the duties of caste are distributed according to the qualities *arising from the peculiarity* of each order, (XVIII. 41. IV. 13.) and essence might be attributed to the Brahmans: earthiness to the warriors; but as there are four castes, *it would be necessary* to bring the two last under the one head of darkness; and it seems every way preferable to give a more general meaning to the word "quality" *in the passages* just quoted.

The actions arise from the three qualities, and while man considers himself as their author, they are really produced by the energy of the qualities. (III. 27—29.)

Similar is the case with regard to God. The three qualities originate in him; and are the cause of his above *mentioned magical power*, which deludes men, because they do not comprehend that God is still above the qualities and imperishable. (VII. 12—14.) The *qualities, however, are only in God*, because nature itself is in him, for with nature they are in immediate connection, (XIII. 21.) and God is as little *limited by them, as by nature* and by his own activity; for this reason he is called at once void of qualities, and enjoying the qualities (XIII 17)

* See page 23

† Humboldt: Lulling to sleep by means of supine laziness.

* L. c. page 46

The conquering of these qualities leads to immortality, (XIV. 20,) and although there is no being, neither on earth nor in heaven, neither among the Gods, nor among men, in which they do not exist, yet men must exert themselves, to be freed from them (II 45) Those may be regarded as free, who, perfectly equanimous, with regard to all earthly results, view with indifference the play of the passions within their own bosom, and devote themselves exclusively to the meditation on, and service of the deity (XIV. 22—26)

The system of Indian philosophy, to which the doctrine, whose theorems I have endeavoured to explain, belongs, is on the whole that of the Sānkhya that is, the system which tries to explore nature with arithmetical accuracy and completeness by enumerating its principles There are various branches of this system, but they all agree in teaching, that impending evil must be averted, and that the way to do this, is the clear perception of accurately distinguished truth One branch of this system stops short at the reasonings of common logic, and denies that there are proofs of the existence of God as an infinite being The creator himself, according to this system, is finite and has his origin from the nature. A second branch of the system the Yoga doctrine, not only places an independent and infinite God at the head of all existing things but it finds the true means for the obtaining of everlasting bliss in the most profound and abstract contemplation of the nature of this God *

Krishna makes a clear distinction between both branches, for in the second lecture he tells Arjunah to hear with a mind prepared for Yoga the same things which had hitherto been proved to him by logic (Sankhya)—(II 39) In the whole of his subsequent expositions, Krishna evidently gives what he had there promised His doctrine is therefore the Yoga doctrine In former times he had already revealed it and it had been handed down traditionally by the wise men of former ages but in the course of time it had been lost and therefore he explains it anew to Arjunah (IV 1—3) It is however, a secret doctrine, which can only be imparted to those who are worthy (XVIII 67—69) Whether and in how far our poem agrees with the work of Patanjali (the author of the Yoga Sūtras) it is impossible to decide from the short hints of Colebrooke The idea of Yoga is one of the characteristic parts of this philosophy, and belongs, as we should say, to its practical side I shall therefore now proceed to the exposition of this idea, connecting with it the doctrine of the supreme good, and of the means for attaining it, and complete the exposition of Krishna's doctrine with this practical part.

Yoga is a noun formed from the root *yuj*, the latin jungere, and denotes the junction of one object with another, and to this meaning the various derived meanings of this word can be reduced. In a philosophical sense Yoga is the steady direction of the mind towards the godhead, which abstracts from all other objects even from its own thoughts, puts a stop, as far as possible, to every motion and function of the body, meditates exclusively on the essence of the godhead, and strives to unite itself to it I shall translate the word Yoga by devotion,* as I have already done in some of the quoted passages (VIII 8—10)

The first requisite of devotion is the suppression of all passions, the abstraction from all the influences of the senses, and from all external objects, which are calculated to stimulate them. Only when the supremacy of the spirit is established, devotion can be powerful

1 The aspiring devotees behold Him, resting in Himself —
The imperfect, thoughtless people though aspiring behold Him not (XV 11)

In this manner we are led back to what has been said above concerning the annihilation of action by means of indifference to its result, for we have seen above, (II 47, 48) that equanimity and devotion are used as synonymous terms After every emotion of passion, nay, of the most moderate inclination has been destroyed and the soul disposed for complete impartiality, (VI 9) thought and abstract contemplation become

*Colebrooke l c. page 20 24—26 37 38

*Humboldt translates it by a German word which means 'the diving into a depth of contemplation In his defence of this translation he remarks by the way that Schlegel's word devoted is not suitable

(1) Because it does not represent the original meaning of the Sanscrit term yoga, the junction of the religious thinker with the object of his thought

(2) Because according to Patanjali's Yogasutras (Colebrooke l. c page 36) the meditation of the Yogi may possibly be directed to special topics distinct from the Godhead

(3) Because the word "devotion" will be useless in those passages in which yoga is attributed to the Godhead as one of its energies or qualities

As it would have been hopeless to attempt a translation of the German word used by Humboldt the usual English terms "devotion devotee &c have been used in the text. [Note of the Transl]

predominant Thus the mind undisturbed by any extraneous impression, and self collected is to dive into the thought of Godhead and to cleave with unwavering perseverance to the fundamental truth But again as we have before observed the system carries its doctrine to the extreme Even inward thought is to be suppressed, every inward as well as outward change which might interfere with complete rest with the unalterable presence of the imperishable being is to be done away This is described as an extinction of the terrestrial spirit One might be inclined to think only of the suppression of all thought relative to earthly objects In Manu's laws (XII 122) it is said concerning the highest spirit that he can only be reached by slumbering thought. The old commentator explains this of the shutting up of the outward senses But I doubt, whether this way of *interpretation, by which surprising and extravagant* assertions are softened down into quite ordinary thoughts, will correspond with the real meaning of the system

A classical passage with regard to devotion is the *following*

> As a lamp standing in a windless place moves not—that is the likeness
> "Of the devotee whose mind is subdued who is collected in self-devotion
> " When the thought rests stayed by the service of devotion —
> " And when beholding himself in himself by himself man rejoices
> " When he knows endless purely intellectual, transcendent happiness—
> " And when he firm never wavers from eternal truth
> When having reached this he knows of no gain preferable to this,
> " And when he thus standing is not moved even by heavy misfortune—
> " May he know that this sejunction from the conjunction with pain is called junction (Yoga-devotion.)
> This devotion is to be accomplished by means of a decree despising thought
> " By entire rejection of the desires which originate in self-choice
> " By totally subduing through the mind the totality of senses
> Let him gradually rest with an intellect that has obtained firmness
> Fixing his mind on himself let him think nothing whatever
> " Wherever the variable unstable mind wanders
> From here from there bringing it back may he lead it captive to his own self,
> For this the highest happiness is to the devotee of quieted mind,
> " Him who is undisturbed by earthliness who has become Brahma, and is without spot (VI. 19—27)

To these rules others are added in several other passages (V 27, 28 VI 10—15 VIII 10—14) of a mystical and superstitiously futile kind, but still resting on the fundamental ideas of this doctrine He who aspires *to this devotion, is to have a seat neither too high nor* too low, covered with skins and sacrificial grass, (kusa) *he is to keep his neck unmoved, and his body in equilibrium,* to draw back his breath high into the head, to respire in measured distances of time, to direct his eyes towards the centre of the eyebrows and the tip of the nose and to pronounce the mysterious name of the godhead Om!

From this doctrine and school the Indian Yogees of the present day have undoubtedly had their origin Warren Hastings in his introductory letter to Wilkins' translation of our poem gives an interesting description *of such a person who had made such an impression on* him that he thinks it not impossible, that by this systematical separation of the soul from the emotions of the senses, and out of a source of thought, so free from every adventitious mixture, "new tracks and combinations *of sentiment,* and *doctrines equally founded in* truth with the most simple of our own," might have proceeded. But it is difficult to acknowledge in such extravagances even where they are sincere and free *from simulation, any thing else* but *the same fantastic* mysticism, which is to be recognised in varied shapes, and in different climes, as the perversion of the most various systems and religions

Our poem at least does not favour this exercise as the permanent occupation of an otherwise inactive and merely contemplative life. We have seen above what stress is laid on action and on the most energetic action *on the field of battle, how the endeavour, to stay the* tendency of the earthly powers towards action and change is designated as a delusion how every one is exhorted to exert himself in conformity with the rules of his estate *but at the same time to keep his mind above action by indifference to its results.*

The speculative starting point of Krishna's doctrine is evidently the principle that the pure truth, *that truth* which *is the appreciation of things as they really are,* (tattwa) cannot be found by a discursive and reasoning method; that the mind must be prepared for its reception by purifying it from all that is useless and trifling; *that the function of intellect* must be rendered paramount that the innate sense of truth must be quicken-

ed, and the spirit directed to that point, in which the human self is connected with the objects of metaphysical thought, being itself one of them

By the acknowledgment of the identity of the whole realm of mind and by the doctrine, that the principle in man which renders him a limited creature is his individuality, this doctrine obtains a very marked distinction between the finite and infinite —

It even appears as if truth were represented as indwelling in man, and only evanescent by gradual oblivion When Krishna asks Arjuna at the end of the dialogue, whether he has now reached firm knowledge, Arjuna responds

'By thy help error has disappeared and recollection returned—
'Free from doubt I am firm and ready to accomplish what thou sayest (XVIII 73)

As the tendency of the system is towards purely intuitive knowledge, it exacts of the mind first of all firmness and steadiness on the application of which qualities towards the point which is to be investigated, success naturally depends The formation of the moral character is thus made a means for the investigation of truth and all the powers of the mind are summoned for the gaining of this single point The results of this mental treatment must necessarily be the same in every case while those who seek the truth by means of dialectical reasoning and are swayed by individual inclinations and tendencies with regard to their actions are divided in manifold views and opinions (II 41—44) Nothing therefore is more inimical to this doctrine than doubt, which is accordingly represented as a crime

'Void of knowledge and faith goes the doubting man to ruin
Neither this nor the coming world is happiness to the doubting one
He who acts in self denial and devotion and destroys doubt by knowledge
He the spiritual man is not bound by the actions O deep ser of riches (IV 40 41)

From the last line we see what is here the meaning of "spirit." It is not the power of thought which is principally active in the doubting man but the source of immediate intuitive knowledge

The necessary preparation for devotion is knowledge for in order to reach devotion it is necessary that man should have previously ascended to the highest of the three qualities, that of essence and the way to this is knowledge

'When knowledge enters all the doors of this body, filling them with splendour,
Then know that essence reaches its maturity (XIV 11)

By knowledge is to be understood that science which, as it were, connects all the culminating points of particular research, namely the distinction between things perishable and imperishable, the discrimination of matter and him who knows matter, and the attainment of the last degree of perfection (XIII. 27, 2 XVIII 50) Because this knowledge influences the spirit and character, all the virtues of the sage and saint are admitted into its description, it is commended and praised as the fire which burns to cinders the actions that entangle man, as the sun which irradiates the highest path, as the purification which is to be obtained by the saint within himself Of its possessors Krishna says, that he regards them as identical with his own self (IV. 33—38. V. 16 17. VII 15—20)

The foundation of this knowledge is exemption from all sensual excitement. At the approach of the serene silence, which is its result, the spirit takes possession of the whole man (II 65)

To an intuitive knowledge and a state of mind like that which has been described in the devotee, faith must necessarily be allied. (VI 47 XII 2) Faith saves from destruction even those, who misguided by passion, are led astray from the steady pursuit of the highest end (VI 37—45) This faith is represented as preceding knowledge and leading to it because an inward sense of truth points out the objects over which knowledge subsequently sheds her fuller light (IV 39) Faith is threefold, according to the natural qualities, because it arises from the character of man This character and the object of faith in every individual, are in immediate connection For faith is the correlative of character and the faithful person partakes of the qualities of the object of his faith (XVII 2, 3)

Faith, knowledge, devotion, and every other mental exercise however, have for their highest end the exemption from the necessity of new birth after death (IV 9 XIII 23) Man may on being born again, pass into nobler and happier creatures, (VI 41 42) he may in the intermediate times, enjoy heavenly bliss, (IX 20. 21) but his last aim is the total exemption from this eternal rotation of returning existence, the rescue from the bonds of birth (II 51) In a philosophy which regards every action, every emotion of the senses, and

practical energy, and to such energy which may be able to produce something preternatural, to change the kind and the limits of existence This must be expected from a tension of mind which is principally based upon the firm perseverance of will, and effected by a training in which passions are subdued, sensual emotions suppressed all outward impressions removed, and even all the functions of the body brought to a stand.

Patanjalis Yoga doctrine has an express chapter on this devotional energy *vibhūti, "the change"* eminently so called It is placed in various kinds of magical power which enables its possessors to divine the thoughts of others, to obtain the strength of an elephant, to fly, to view all the worlds at a single glance, &c —Yogi and sorcerer, are, on this account, convertible terms among the common people of India *

Superstitious futilities of this kind are not mentioned by a single word in our poem, which is purer also in this respect, the expression *vibhuti* is not used of mortals, and the energetic side of Yoga with regard to them is only mentioned in so far as it is exerted by its owner in his own self by the destruction of doubt, the subduing of the senses and the attaining of Godhead In this respect a flame, kindled at the spark of knowledge is attributed to that devotion which exerts itself in the subduing of self (IV 27.)

But to the Godhead the magical power Vibhūti is ascribed (see page 129) and as it cannot change the divine nature into something higher than itself, it takes the opposite course and assists the Godhead in its alliances with finite nature. It is the creative power, (X. 6 7) the power of assuming a shape (XI 47) the power of at once allowing and not allowing the creatures to rest in the Godhead (IX 5) These are the results of the union (Yoga) of God with nature, and we meet here again with the original meaning of the word Yoga—junction —See page 138

In the course of the dialogue Krishna mentions also other means for obtaining happiness—especially offerings and austerities He enumerates several kinds of offerings but gives the the preference to the offering of knowledge (IV 25 33) He who reads my holy dialogue with Arjuna says Krishna will be able to adore me by means of the offering of knowledge (XVIII. 70)

*Colebrooke l c page 36

For, as we have seen, knowledge is the necessary preparation for devotion

Austerities are inferior to devotion (VI. 46) Krishna speaks very strongly against the practise (prevailing in India even to the present day,) of tormenting one's own body, from hypocrisy, superstition or the desire of doing harm to others He classifies the men who do so among those enveloped in darkness (XVII. 5 6 19)

The yoga doctrine has essentially a moral tendency in so far as it is founded on the subduing of passion and on the renouncing of selfishness in action, and constantly inculcates the necessity of preventing sensual emotion, establishing the sovereignty of knowledge, and directing the mind towards the Godhead But there are also particular passages of a moral character He who is devoted, hates no one, is the friend of all creatures, intent on the welfare of all (XII 4 13) He who acknowledges the all pervading agency of the Godhead, does not violate himself (XIII 28.) Those who are evil cannot come to God, (VII 15) none who has acted well even though he be not absolutely pure is lost (VI 40) It may surprise us, to meet with the precept that every one is to pursue the calling correspondent to his caste even though it be guilty, followed by the expression

> "For every action is wrapt up in guilt as the flame in smoke"
> (XVIII 48)

In one sense this verse certainly alludes to the peculiar doctrine of the nature of action and of the insignificance of the event, set forth in the poem, but on the other hand it is but fair to remember that according to Indian ideas and more especially in consequence of the prejudices of caste much, that is not *morally bad*, was considered as guilty Thus it was forbidden to kill animals even to hurt any feeling creature and thus even the act of offering was considered as not altogether pure *

We find a doctrine of predestination in the irrevocable subjection of man to that mental disposition which is congruous to his caste, and even more in the difference which is made between those who are born for divine and for demoniac destiny To the first all virtues,

*Colebrooke l c. page 28

to the latter all vices, are ascribed, Krishna throws them back again and again, after their death into renewed demoniac birth, and thus they at last sink down to the lowermost path (XVI XVII. 5 6) At the same time our system maintains the doctrine of moral freedom, nay, it is based on this doctrine, because the pertinacious firmness of will to which the transformation of man's essence is ascribed, can only arise from absolute freedom which withstands all emotions connected with the finite world. Moral freedom is placed at the top of the system as a desideratum, but it does not penetrate the system as an existing and ruling principle But this is a difficulty which has hitherto puzzled all the devisers of philosophical systems

Krishna exhorts men, to worship him alone, with rejection of all other traditions which may be esteemed holy by others He thereby points out his own doctrine as the only true one, and the only one which will lead to perfection Nevertheless he does not *totally* reject the worship of other lower gods —Those who offer to to them, offer, in fact, to him at the same time, only not in the right way —He is the Lord and enjoyer of all offerings, only *they* do not know him in truth. (IX. 23 24) Neither does he always pass judgment with cutting severity over differing philosophical systems, but tolerates them, (V. 2) not however with an eclectic or syncretistic tendency, which would be quite contrary to the nature of that devotion which is inflexibly directed to *one* point, but because the Godhead, the last end of his doctrine, may be reached from all sides and on all paths. Thus a mild and benevolent spirit of toleration is diffused over the whole poem

The order of the system which has now been set forth in as condensed a form as possible, cannot be strictly systematical. We hear a sage, speaking from the fulness and enthusiasm of his knowledge and sentiment, not a school trained philosopher who arranges his matter after a certain method, and leads us by the thread of an artificial connexion of ideas, to the last results of his doctrine. The doctrine of our book unfolds itself in the same manner as the seemingly confused organism of nature itself In every lecture, and in some of them more than once, the particular sentences are at once connected with the last result, and every where we are enabled to view the whole with one rapid glance. Not caring whether the reader be prepared for it by the preceding passages, the poet gives full utterance to his mind in every leading passage, and almost in every one clear ideas are blended with others which, in their position in the book, still remain mysterious. To these the poet recurs after longer or shorter distances In this manner the whole is not built up out of its parts, but rather ressembles a picture which strikes the eye at once, but is, as it were, wrapt up in a mist, which is only dispelled by gradual illumination, till at last every figure emerges in marked clearness of light and shadow This method renders repetitions unavoidable, but every point which is repeatedly touched, is either treated with greater care, or viewed in a new light and connexion in the successive passages Inculcation and repetition can least of all surprise us in a poem which has throughout an exhortatory character Still, however loose the train of thought be, the poem proceeds towards its consummation in a natural path, which, though void of design, is marked by the mental frame of the teacher and by the impression made on the scholar

From this arrangement it naturally follows that the component parts, of the system are scattered in numerous passages of the poem, and our abstract proves this, because the proofs for most of our general sentences are fetched from very distant parts of the book. The compilation of an abstract is hereby rendered a laborious task, but if the more easy method of following the order of lectures had been chosen, no clear view of the system could have resulted from the work. The most striking proof of this is, that the question about the expediency of despising the actions and forsaking their fruits, is mooted in the last lecture in a manner which makes it appear a completely new thought, whereas the same question has been solved in the very first lectures The difference is, that in the last lecture this question is viewed with regard to the three qualities, and with a more accurate distinction of the various moments of action

The division of the book into lectures does not seem to me of later origin, I take it to be made by the poet himself. Comprehending in every lecture but a moderate quantity of his matter, he joins one lesson to another. Every lecture is a whole for itself, mostly beginning with a question of the scholar, or with a statement of the point which is to be treated, and almost invariably ending with an exhortation, a promise, or a sentence which resumes the heads of the explained doctrine

If we look for greater divisions in the poem, one

seems to present itself at the end of the eleventh lecture Several points certainly are placed in a clearer light in subsequent lectures, as for instance the doctrine of the spirit (Purusha,) and one important doctrine, that of the absence of a beginning in nature, is only broached in XIII 19 But with these exceptions the first eleven lectures exhibit the whole doctrine; the apparition of Krishna in his supernatural shape concludes the course of instruction with one immense image which cannot fail to strike the fancy, and if the conclusion (XVIII 63, et seq) were to follow after the last verse of the eleventh lecture, I do not think that the poem would seem mutilated, though some doctrines, as for instance that of the three qualities, would be rather summarily treated. On the other hand none will deny that the eighteenth lecture might possibly be succeeded by many others, as there is no want of sentences, ideas and doctrines in previous lectures, which one could wish to see treated more at large It may suffice to point in this respect to the representation of the deity as a merely conceiving substance (XIV. 3) and to the mere hints given concerning that which is called above the spirit and above the offering (VIII 3 4)

A difference is even perceptible with regard to the arrangement of these two parts of the poem In the first eleven lectures the poem seems, as far as is compatible with its nature, (see the remarks page 145) to proceed from certain axioms to a conclusion Within this first part another point of rest is perceptible at the end of the sixth lecture for, while till then the nature of *mind* in general and *the theory of actions and intentions* had been elucidated the idea and essence of the Godhead is principally dwelt on from the seventh lecture According to what has been said however, it will surprise no one to find the Godhead introduced at the very beginning (II 17) and to meet with repeated inculcations of the proper intention to be observed in actions even after the sixth lecture This is to be accounted for by the natural, designless succession of ideas

But in the last seven lectures the poet seems to select one point for almost exclusive elucidation in each lecture, in the thirteenth the doctrine of matter and him who knows it, in the fourteenth that of the three qualities, in the fifteenth that of the spirit (Purusha,) in the sixteenth that of the predestination for divine and demoniac fate This point and the doctrine of matter are not mentioned in former lectures and the two lectures referring to them are clearly of a supplementary character

After these general remarks it may perhaps be useful to give a short sketch of the principal contents of every lecture.

The first lecture is purely historical, and describes the circumstances preceding the dialogue.

The second, perhaps the most beautiful and sublime of all the lectures, gives an exposition of the fundamental doctrines of the whole system, of the imperishableness of spirit; the impossibility of a transition from existence into non existence, and the reverse; the insignificancy of death, as well as of all the results of action, the difference between mere intellectual knowledge and devotion; the meditative abstraction of those who cultivate the latter. All these points are repeatedly used as motives to exhort Arjuna for the beginning of the battle.

Third lecture. Arjuna declares himself unable to reconcile these exhortations with the praise of purely contemplative devotion He asks, in a manner characteristic of the whole system, for well defined and practical truth

"Thou confoundest my reason with the mixture of sentiments
"That one thing tell me clearly how I may obtain salvation
(III, 2)

Krishna solves the seeming contradiction, contrasts the systems of mere intellectual knowledge and of intuitively practical meditation, and shews the necessity *of combining action* with an indifference to all its consequences

In the fourth lecture, Krishna relates that he has revealed the Yoga doctrine in bygone times and shews how he himself is under a necessity of continued action From this he passes once more to the nature of actions, and concludes by saying that knowledge still occupies a higher stage, and that man ought, devoting himself to this, by its means to dissolve the bonds of actions, and to cut asunder his doubt

Fifth lecture It is again enforced, that it is better to act, than to abstain from action Both doctrines, that of reasoning and that of meditation (Sankhya and Yoga) are essentially the same, without meditation an abstinence from action is not easily found, but the true abstinence is not the entire omission of action, but only the indifference with regard to its result

The sixth lecture enlarges upon the propositions of the fifth, and dwells at length on the description of the devotee.

In all these six lectures God had been mentioned as the first origin and last end of the creation. But the seventh lecture is exclusively occupied with the description of his nature, the lower, eight-fold one, as well as the supreme. In the last verses of this lecture the above-reviewed general ideas, to which separate existence is attributed, that of the Godhead, the action, and that which is above the spirit, the Gods and the offerings, are brought forward.

In the beginning of the eighth lecture, Krishna gives, at Arjuna's request, short definitions of these ideas; and introduces the additional ideas of the monad, (which however, had already been alluded to,) and of the original spirit, (Purusha) the rest of the lecture is occupied with the recurrence of birth and the means to escape it, with the world, day and night of Brahma.

The ninth lecture gives a more particular exposition of the relation between the divine being and the creatures, and describes how, after returning ages, the universe returns to God; and is again dismissed by him.

Tenth lecture: Enumeration of the essence and attributes of the divine being in general as well as in particular.

Eleventh lecture: Arjuna desires to behold Krishna in a shape corresponding to the description which he has given of himself. This request is granted. Description of his shape. Urgent exhortation to begin the battle.

The twelth lecture explains, how God is to be worshipped, and his love obtained. The poet also recurs to the idea of the monad.

The thirteenth lecture explains the ideas of matter and him who knows it, of knowledge and its object, of nature and the absolute spirit (Purusha.)

Fourteenth lecture. Difference between the Godhead (Brahma) and God, as the begetting and conceiving spirit. The three qualities of nature had been repeatedly mentioned in former lectures, but here they are fully explained. Their relation to knowledge, the fate of those who are under the influence of each one, and the way of emancipation from them, is shown.

The fifteenth lecture begins with the allegory of the holy figtree, which is frequent also in the mythological writings of the Hindoos. This tree is, according to Indian ideas, the tree of life, and a symbol of the all pervading creative power, though it is not expressly called so in our poem. The passage now under review, says that its branches are nourished by the qualities of nature and sprout forth from the objects of the senses; its roots are entangled in the world by means of the actions. Its leaves are *chhandas,* that is, verses of a kind which occurs in the Vedas. (The word is even used to designate the Vedas themselves) The meaning of this seems to be that the tree is not only that of physical, but also intellectual, and chiefly religious life. It sends its branches and roots, at once upward and downward, an image taken from the well known property of the tree to send forth roots from its branches, which descend into the earth and produce new trees*, which probably alludes to the recurrence of birth, and to the eternity of human existence. He who knows this tree, can be said to know the Vedas; but, however far spreading its roots may be, it is necessary to cut it down with the axe of equanimity, and to enquire for that path from which there is no return We see that this passage also describes the Vedas as not belonging to the highest path of knowledge. The remaining part of the lecture is filled with the description of God's creative and enlivening efficacy in the creatures, and connects with this the above explained doctrine of the three spirits (Purusha)—a connection which serves as an additional proof for the explanation we have given of this expression.

The sixteenth lecture is entirely devoted to the exposition of the predestination of those who are born either for divine or demoniac fate. Lust, anger, and covetousness, are called the three doors of hell; that lower-most place which had been mentioned occasionally in former lectures, and which is the ultimate abode of demoniac beings. The lecture concludes with an exhortation to the observance of positive law.

The seventeenth lecture makes the application of the

*This whole allegory is most obscure. The author, and many other writers of repute, confound the holy figtree (ficus religiosa) with the Banian tree (ficus Indica) [illegible] (Note of the Translator.)

doctrine of the three qualities with regard to the religious dispositions and actions of men, faith, offerings, austerities and gifts, and concludes by explaining three monosyllable names of the divine being *Om, Tat, Sat* *Om* has already been explained, *Tat*, (literally) "this," means the absolute being, whence absolute truth is also called Tattva Sat (literally "existing,') means the *real* existence.

The eighteenth and last lecture returns to the idea of action, explaining it at large, with its various moments To it, as well as to some other ideas, that of knowledge reason, perseverance, desire, the doctrine of the three qualities is applied The four castes, their duties and calling, and the necessity of keeping faithfully within the limits of each, are enlarged upon In conclusion follows the praise of the mysterious doctrine contained in the book, and the statement of the source from which it has been taken by him who is introduced in the epic as having related the whole dialogue

Those who are expert in the investigation of the ancient works of any nation, will naturally ask is the whole poem in question to be ascribed to *one* poet, to one age nay even, to *one* system? and if this be the case, has it been composed with the intention of forming a whole, or has it been compiled either by the author, or at some later period, from a number of separate lectures?

The present position of Indian literature and critical science, seems not to admit of giving a decisive answer to these questions The number of Indian works which are generally known is yet too small My only endeavour has therefore been to collect in the preceding remarks all the notices from the poem itself, which might lead towards a decision of these questions, to which I shall now add a few detached thoughts.

The loose arrangement of the poem would have made it very easy to insert additions made by other poets and ages And the same can be said of the metrical form, for the great majority of the Distichs (though by far from all express a sentence complete in itself, and are frequently strung together by very far fetched combinations A striking instance of this is the introduction of the three names of the Deity in XVII. 23 Frequently the same idea recurs merely varied in expression In a poem of this character it would really be surprising if every thing had remained in the same state in which it proceeded from the original poet.

The above mentioned difference between the first eleven and the succeeding seven lectures is to my feeling also perceptible in this, that the latter contain more scientifically philosophical expositions, and more artificial theories than the former. I would chiefly point to the thirteenth lecture, the beginning of the eighteenth, and to the doctrine concerning the threefold spirit (Purusha) Yet even on this difference between the two parts of the poem no great stress can be laid, because, with the few exceptions which have been pointed out above, all the ideas occurring in the latter half are already mentioned in the former, and we have no proof for supposing that they are used in a different acceptation in either

If the various lectures were the works of different authors, our review of the system would perhaps exhibit incongruous assertions in juxtaposition. But I scarcely think that this can fairly be laid to its charge For, in the whole poem I cannot discover any real contradiction.

The idea of the Brahm, as a merely *conceiving* power, certainly appears strange, as well as that of predestination to demoniac fate. The whole poem is pervaded by the thought that firm direction towards the Godhead is able to lead unto perfection out of any state whatever, but the very opposite of this seems to be taught with regard to those who are called demoniac But this might be explained by the fatalism which is involved in the connexion of natural cause and effect, and it might be said that in the announcement of the demoniac fate we have the statement of a fact, and therefore a *conditional* impossibility, not an unconditional one which would rest in the essence of things As to the Brahm, the distinction between creative and conceptive power is not incongruous to the relation between a personal god and a divine substance, nor does it hinder the unity of Krishna and Brahma, as we may suppose the existence of two different powers in one and the same being

Whether a difference of language exists in different parts of the poem profounder scholars may decide. I should think not Yet even this reason, for itself, would be of little moment in the question concerning the unity of the poem. For not only the philosophico poetical idiom was evidently cultivated previous to the composition of our poem, but we see clearly that there were customary and ready-made metrical expressions for certain combinations of terms, which were available

to any one who might use them Throughout the poem we meet with identical fragments of verses (VIII 21*b* * and XV 6*b*) half verses (VI. 8*b* and XIV 24*a* VI 31*a* and XIII 23*b*) and, though more rarely, with entire identical verses (the only instances of this are III 23*b* and IV 11*b*, III 35*a* and XVIII. 47*a*) Even some verses of Manu show a surprising though not literal resemblance to passages of our poem (Geeta VIII 9 and Manu XII 122) It could not be difficult therefore to make later additions and interpolations in the style of the ancient poem

Thus we find it very probable that there may have been interpolations and additions, though we cannot point them out singly and, to do this with any degree of certainty may remain impossible for ever Still more probable it seems that the lectures though they may originally have been the work of one poet, were only subsequently collected into one book This would explain why all the lectures, taken together, are so far from impressing us with the idea of a complete work that we are rather inclined to think that the poem might just as well have been carried to a greater length If the first draft had been made with a view to the composition of of the whole, the single doctrines would no doubt have been brought into a firmer connexion

Viewed as a poetical performance, I would say that these dialogues come nearer to the true idea of philosophical poetry than any other work of a similar kind which has reached our times, while they, as a work of natural poetry, are entirely distinct from that class of so called philosophical, and still more of didactic poems, in which design and art prevail *

*These italic letters denote the first and second lines of the distichs to which reference is here made

*The learned author finishes his Essay by some remarks on philosophical poetry in general and a comparison between the Geeta and the existing philosophical poems of the Greeks and Romans This part has been omitted as foreign to the purposes for which the Essay is here republished. [Note of the Translator.]

AN ESSAY

ON

THE BHAGAVAT-GEETA,

BY THE REV. R. D. GRIFFITH.

"We can do nothing against the truth; but for the truth."—II. Cor. xiii. 8.

The publication of the Bhagavat-Geeta, as it appears in the foregoing part of this work, is in accordance with the spirit of the present age, and may be regarded as serviceable in no inconsiderable degree, to the interests of Truth and Religion. The former circumstance is its vindication:—the latter its recompense. Hindoo philosophy from its intrinsic elements, not less than on account of the antiquity which is assigned to it, and the immense influence which it exerts, challenges studious attention. By most, but those who know it best, it has been undervalued, and consequently misrepresented to an extent almost incredible, except on the ground that they to whom the charge belongs, labored under a false and obstinate bias, or some other disadvantage of habit or association. Of Balden's translation of the Veda, Holwell declares, that it is a monster that shocks reason and probability, occasioned by his not attending to the allegory. These errors he justly conceives, do not arise from misinformation merely, but from not drawing the veil;—from not penetrating into the true doctrines of India.

The philosophy of the Hindoos, however, is destined to receive more appropriate treatment, and to lead to results of higher consequence. Truth wherever it be, and in whatever form it be developed, must sooner or later become the handmaid of Christianity; and this with a directness and power, proportioned to its depth and spirituality. The most potent principles, are not always the most palpable; as sometimes the most precious gems, are found furthest from the surface of the soil that contains them.

It must not be assumed from these remarks, that we accord an unqualified approval to the Bhagavat-Geeta. The sentiments with which we regard it, may not be so designated. Truthful and animating as are some of its principles, and irresistible and ennobling as are some of its precepts, we look upon the system propounded by Krishna, with painful feelings. The spectacle of minds of the first order, struggling for a freedom of which they had the presentiment, but not the means to realize; intellects of transcendant power, combining the glimmerings: appropriating the dim and shadowy intimations of those eternal verities, the full light of which comes to mankind, only through the Scriptures of God, may well provoke respectful sympathy. Every error presupposes some truth, and every system of mythology, however speculative, superficial or ill-formed, has for its nucleus and support, principles which lie deep and inalienable in the convictions, and destinies of humanity, and in the order and constitution of the government of the Most High. "Nulla falsa doctrina est, quæ non aliquid veri permisceat."—Aug. Quaest 1, 2. C. 40.

The work however is to be appreciated accord-

ing to the standards to which other systems of metaphysics and morals are subjected. The *experimentum crucis* in this, as in other cases must decide. We cannot but confess then, that a preliminary difficulty of considerable importance presents itself: i. e. that which relates to the credibility of the whole episode. Our commendations of the Bhagavat-Geeta, receive a disagreeable and unlooked-for check, by the objection that the evidences of its claims to be ranked amongst those systems which should control our feelings, and command our credence, are weak; in other words, that its reputation is fabulous, though its purport happens to be so notably excellent: that there are flaws in its title, though its contents are mixed up with doctrines of the highest speculative value. To overlook this difficulty were to make a false step, and in this particular, as in those on which we may subsequently animadvert, we shall only do that, which we invite all reasonable and candid men to do, with our own Sacred Scriptures.

The reputed circumstances of its origin, invests the poem with the disadvantages of fiction Thinking men well demur ascribing to it more weight than they could assign to any other essay of the imagination, which had truth for its subtratum only. The poem is a dialogue supposed to have taken place between Krishna, an incarnation of the Deity; and Arjoon a son of Pándoo The subject of the poem is a famous civil war, between two branches of the houses of Bhârat. When the forces on either side were marshalled for the contest, Arjoon stricken with compunction and regret at the sight of kindreds so illustrious and intimate, being prepared for war, seeks counsel and commiseration of his God: hereupon the entire dialogue ensues. We conceive that in this mode of introducing the episode, there is betrayed a want of taste and probability. The likelihoods of the whole account are destroyed by the incredibility of the narrative: the accessories of the poem, invalidate its authority. The God and his pupil discoursing on the profoundest mysteries of metaphysics and religion, amid the tumult and excitement of two powerful armies breathless to be avenged on each other! That was not the season for teaching the dogmas of an occult philosophy, nor for the delivery of a series of abstruse lectures on speculative theology. The crisis forbid it; the juncture and the exercise, were incompatible. We are forced to discredit the testimony.

How unlike the circumstances of the proclamation of the Law on Sinai; the accompaniments of that event befitted the occasion. Thunder and lightning and earthquakes, and the other dreadful phenomena by which it was signalized, became the majesty of God, and the sacredness of the transaction. And how opportune, how seemly, how dignified the intercourse which Christ the Lord Jesus, "God manifest in the flesh;" held with those whom He taught! In the circumstances of His sojourn amongst mortals, there was nothing that shocks our predilections, or disarms our confidence. Men in their search for wisdom do not wait for it at the oracle which falsifies itself.

The incongruities of a system with itself, or with other systems of equal repute and influence, are fatal to an unreserved and undiscriminating reception of it. Its authenticity will be attested by its consistency. Principles and facts that neutralize each other, are not to be received: they convict the system, with which they are identified, of fallacy, if not of artifice. And out of a variety of rival schemes, that solicit confidence, assert orthodoxy, and are clothed with the mysterious sanctions of an equally high antiquity, how may we justify our preferences. All of them cannot be true. The mere supposition offends our common sense By what criteria then, are we to be guided in our choice, how may we show reason for our faith? The followers of thé Bedang, (says Dow,) affirm that there is no soul in the universe but God: the sect of Neadirsen strenuously hold that there is; as they cannot conceive that God can be subject to such afflictions, and passions as they feel in their own minds or that He can possibly have a propensity to evil Here is a most inconvenient discrepancy: which of the two sects holds the truth? Now it is precisely from such a difficulty, that the Bhagavat-Geeta must be liberated, in order to the establishment of its higher claims.

The internal contrarieties of the Geeta, will present themselves to the reader as he proceeds in its examination: we simply observe that they run through the entire poem; a dark vein vitiating the whole statue, which neither the chisel, nor design of the artist, can compensate. Of this Wilkins himself was painfully aware. In the fifth paragraph of his preface, he bespeaks the suffrage of the critic, by an honest acknowledgement of this defect. "The reader will have the liberality to excuse the obscurity of many passages, and the

confusion of sentiments which runs through the whole, in its present form. It was the Translator's business to remove as much of this obscurity and confusion as his knowledge and abilities would permit. This he hath attempted in his notes; but as he is conscious they are still insufficient to remove the veil of mystery, he begs leave to remark, in his own justification, that the text is but imperfectly understood by the most learned Bráhmáns of the present times; and that, small as the work may appear, it has had more comments than the Revelations."

The orthodoxy of the Geeta in many of its fundamental tenets, much less as a whole, no intelligent Hindoo would allow. The philosophy of Patanjali, forms its basis. But this eminent man was not more celebrated as an authority in metaphysics and theology, than were Vedu-vasu Goutama, Kupila, and others of the founders of the Hindoo schools—between whom and Patanjali there are declared the most direct and stubborn contradictions. Patanjali taught that "Spirit has no intercourse with visible objects—the intercourse is that of the mind." Vedu-vasu on the other hand, inculcated that God is matter, as well as life. "Bramha is the cause of all things, as well as the things themselves. If it be not allowed that he is the clay as well as the potter, it will follow that he is indebted to some other for the clay." Patanjali says, that "God is to be seen by the Yogee." Kupila objects, that when the Veda speaks of spirit, as being visible it merely means that "it is perceived by the understanding only." Patanjali says the universe arose from "the will, or the command of God, who infused into the system a power of perpetual progression." Goutama maintains that "atoms are eternal." These few discrepancies will suffice for showing that the tenets of the Geeta are not universally adopted. They are to be entertained with reservation. We are forbidden yielding to them the deference due to a standard of accredited and undeniable authority. It was doubtless on perceiving these contrarieties that D. Ohsonville, in the preface to his French translation of the Bhagavat, makes the following observations respecting the Brahminical sects and sacred books. "The Indians are divided into two orthodox sects, which, however, violently oppose one another, the one asserting the supremacy of Vishnu, the other of Siva. The Puranas differ in their interpretations of the Vedas, some of them giving the supremacy to Brahma, some to Vishnu, and some to Siva. These books are properly speaking, pieces of controversial theology. The Brahmans, who composed them, disputing to which of their three gods the supremacy belongs, support, the pretensions of each by an enormous mass of mythological legends, and mystical opinions, in favour of the God whom the author adopts. All are equally supported by the authority of the Vedas."

It is with no small complacency then that the glorious Gospel of the blessed God, is pronounced exempt from the confusedness and contradictions from which it is impossible to absolve the work under review. We verify it by miracle and prophecy: proofs that wall it round about with divine defences. In the arrangement of the demonstrations of its divinity however, we may safely forsake these its more popular and patent signs; and allege its intrinsic credibility, arising from its adaptation to the faculties of man, and its concurrence with the teaching of nature. Christian revelation, takes up and expounds the theorems implied in the moral bias of humanity. To the lights of reason, the constitution of the mind, and the administration of providence, it offers no collision; on them it inflicts no discredit. More than this may be predicated for Christianity: it imparts a deeper impression, and calls out into greater vividness, the traces of God's character and will, where they are dim and effaced. Before this tribunal, conscience is encouraged to a louder declaration; the sun and the moon and the stars, are charged to a more emphatic testimony; and reason is consciously protected in the full exercise of her own sovereign rights. In the Gospel, christian revelation is propounded in its most perfect form, but does not insult the decalogue of Sinai, nor the enactments of Eden, nor any of the yet more rudimental elements of obligation, which these presuppose. Harmonious in itself, it accords with the principles and ordinations on which it is superinduced. It tacitly premises all that is true and good in nature and history. It gives to the sensibilities of the heart a more distinct articulateness, and invests them with a more solemn authority. It evolves into greater detail and manifestness all that we deplore in the records of the world's sorrows; and fixes for ever, the only realities that answer and appease the wants of rational beings.

It is worthy of special observation, that in the

Institutes of Menu, there is no mention of the great heroes of the Mahabharat. Precepts and examples of former monarchs are appealed to, but neither Pandum or Kuru is named. For this notice we are indebted to No. XV. of the Calcutta Review. In these Institutes "there is no allusion to the sacrifice of Yudhistira in proof of universal sway to the mighty mace of Bhima or the unerring bow of Arjuna!" It is significantly added. "We are well aware that the vagueness of Hindoo Chronology and the difficulty of assigning a certain date to King and sage preclude us from building any reasonable hypothesis on the above remarks. But still the absence of any reference to the great war of the Kurus and Pandus or to the expedition of Rama is worthy of notice, and has not so far as we are aware been taken up by any of the great orientalists" 165, 166 p. We leave it for others to determine how far this circumstance detracts from the antiquity and sacredness of the Geeta.

After having weighed and noted, these initial strictures, we think that the reader will be better prepared for a fair and dispassionate examination of the substance of the poem. We cannot disregard the premonition that our course is through thicket and jungle—that the fragments of truth which are to reward our search, are to be arrived at but at the cost of much effort, and that after all, we may be better served elsewhere. Humboldt's analysis is to our mind as skilful and convenient, as any of which this relic is susceptible. We shall avail ourselves of the order in which he has classified its several topics.

I. The second, third and twelfth chapters of the Geeta comprise what might be called the *Psychology* and the *Ethics* of the system; in the exposition of which, the preceptor cautiously descants on the essential distinction between mind and matter; with no obvious design beyond that of inculcating the doctrine, that actions derive their qualities from matter, and are in all respects involuntary and inevitable. The former science was cultivated to a remarkable degree of refinement by the ancient Brahmans. Like the philosophers of Greece however they were divided into various sects distinguished by opinions the most opposite and irreconcilable. The following notices in the lectures before us, are considered of pre-eminent value.

"How can a man that believeth that this thing (the soul) is incorruptible, eternal, inexhaustible, and without birth think that he can either kill, or cause it to be killed? As a man throweth away old garments, and putteth on new, even so the soul having quitted its old mortal frame entereth into others which are new. The weapon divideth it not,—the fire burneth it not,—the water corrupted it not,—the wind drieth it not away, for it is indivisible, inconsumable, incorruptible, and is not to be dried away; it is eternal, universal, permanent, immoveable; it is inconceivable, and unalterable." II. 21—25.

This pure incorruptible essence is represented as oppressed and shackled by its affinity with matter: and as approximating its highest perfection, in proportion as it is disengaged from material and sensuous "bonds"—nevertheless action though it be an encumbrance to the soul, is to be preferred to inaction. "Perform the settled functions, action is preferable to inaction; the journey of thy mortal frame may not succeed from inaction." III. 8. Moreover inaction is an impracticable thing. "No one ever rested a moment inactive. Every man is involuntarily urged to act by those principles which are inherent in his nature" III. 5. The highest wisdom therefore regards all actions, as phenomena of matter distinct from man's own being. "The man who is acquainted with the nature of the two distinctions, cause and effect, having considered that principles will act according to their nature giveth himself no trouble." III. 28. This indifference to the consequences of action is not absolute and insensate. It consists in transferring all action to the supreme being; leaving issues and responsibility with him! "Throw every deed on me, and with a heart over which the soul presideth, be free from hope, be unpresuming, be free from trouble." III. 30. "They also who preferring me leave all works for me, and free from the worship of all others contemplate and serve me alone." XII. 6. "Let the motive be in the deed, not in the event: be not one whose motive for action is the hope of reward, have no inordinate desire after inaction." ("In ipso opere momentum tibi sit, at nunquam in ejus praemiis. Noli ad opera praemiis impelli, nec otii ambitiosus esto.") II. 47, 48. From these dogmas are consequently extracted the paradox that

"He who beholds inaction in action,
And action in inaction!
He is wise among men,
He is devoted, he has absolved all action" IV. 18.

The man who realizes this is pronounced free from the taint of sin, and remaineth like the leaf of the lotus unaffected by the waters V 10

It is difficult to find passages of equal sublimity in any work on Hindoo philosophy, to which we have access Narud, in the Bedang, is represented as interrogating Brahma on the nature of the intellect "What dost thou mean O Father by intellect?"

BRAHMA

"It is a portion of the great soul of the universe, breathed into all creatures to animate them for a certain time"

NARUD

"What becomes of it after death?"

BRAHMA

"It animates other bodies or returns like a drop into that unbounded ocean from which it arose" "When the yogee renounces all assistance from the understanding and remains without the exercise of thought he is identified with Brahma, and remains as the pure glass when the shadow has left it" (Vedu vasu) To a yogee says Kupuh—in whose mind all things are identified as spirit what is infatuation? what is grief? He sees all things as one, he is destitute of affections, he neither rejoices in good nor is offended with evil"

The Greeks and Romans speculated on the immateriality, incorruptness, and eternity of the soul These were questions forced upon their notice by the very instincts and misgivings of their nature, but their illustrations are clogged by argumentative and rigorous habits of thought The regions familiar to an oriental wing, they seem not to have reached The brevity and impressiveness of Krishna's description of man's nobler part, we have in vain striven to match, out of their writings Plato as translated by Cicero, in his first Tusculan, gives to the human soul the attributes of the Divine Being and supposes it to have been from Eternity, uncreated and self existent His words are heavy and unenticing though doctrinally important Speaking of the principle of motion, or the soul, he says 'principii autem nulla est origo, nam e principio oriuntur omnia—ipsum autem nulla ex re alia nasci potest, nec enim esset id principium quod gigneretur aliunde Id autem *nec nasci potest, nec mori*' (Cap 2, 3) In this passage and in others, the immortality of the soul, is not supposed to arise from any foreign or external cause, but is resolved into the natural and inherent powers of the soul itself ἐπειδὴ δὲ ἀγέννητον καὶ ἀδιαφθορον αυτο αναγκη εἶναι—τοῦτο δὲ οὔτε ἀπολλυσθαι οὔτε γιγνεσθαι δυνατον ἐξ ἀναγκης αγεννητον, τε καὶ αθανατον ψυχη αυτη The *energy* of Aristotle, was a word of mighty import, in that author's philosophy, since his doctrine on that subject is a link in the grand chain, by which he connects earth with heaven, and mortals with the deity As such it corresponds to the *action* discoursed on in the slokas, cited above "Energy refers to action, and that is said to exist in energy, which executes its peculiar work, or performs its peculiar functions The state of energy is the most perfect state of existence in which any object can be exhibited Though energy always implies action, yet all actions are not energies The kind of life, which the best and happiest men lead occasionally in the unobstructed exercise of their highest powers, belongs eternally to God, in a degree that should excite admiration in proportion as it surpasses comprehension" (Gillies' Arist I 153, 155)

This regard of the consequences of actions was taught by Zeno and his disciples with an authoritative earnestness resembling that of Krishna "Nevertheless they seem to have been all of this persuasion that the frightening of men with punishments after death was no proper or accommodate means to promote virtue, *because that ought to be pursued after for its own sake*, or the good of honesty, as *vice to be avoided for that evil of turpitude* which is in it, *and not for any other external evil consequent thereupon*" (Cud II 26)

We do not doubt that the constitution of man is made up of material and spiritual properties, that he consists of a body and of a soul His outer frame is the organized machine of an immaterial principle For the notion that mind is the effect of the physiology and structure of the body, and is not separable from it, we have but the utmost abhorrence The soul we hold to be superadded to its perishable and earthly vehicle, and that it is consequently capable of an existence independent on it Shape, solidity, extension, magnitude are the cognizable properties of the one Consciousness volition reason memory, the descriptive phenomena of the other They are alike known only by their qualities the one by such as are recognized by bodily senses, the other by such as are discerned by individual consciousness Every atom

the first speculative view of life. It contradicts all the love of happiness, and fear of misery, which are our earliest conscious emotions. It is at variance with our probationary position during the present life. It wars with every sanction of obligation. The greatest exercise of reason, the best conduct of *understanding, to which we can have* recourse, is to seek the most extensive measure, and the *most durable continuance, of good.'* (Hamilton's Congregational Lecture, 193 p.)

The refined *fatalism* that lies at the root of this portion of the poem, is pointed out by Humboldt. The doctrine of the unavoidable nature of actions, he observes "implies a necessary fatalism, as matter which is equally eternal with the godhead, must by necessity revolve for ever the wheel of its changes by means of which the godhead which comprehends every individual existence in itself, is properly speaking to be considered as the only moral agent.' p. 126. To this the system conducts us;—on this dreary and uninviting shore, we are at length landed. To us it is no matter of surprise that with the recent revival of Hindoo philosophy in Bengal, and to some extent nearer our own dwelling, this repulsive doctrine has been so obstinately embraced. Should the sentiments inculcated in the Geeta obtain intelligent general dissemination, we see no alternative but that before long, the country will be plunged into the most hopeless infidelity, the other extreme of the coarse and corrupt idolatry by which it is now pervaded. The arguments which have been from time to time employed for the confutation of ancient and modern fatalists, might be profitably brought forward here, did it comport with the objects of this essay. It will suffice to observe, that the doctrine interferes with human responsibility and freedom, and whatever clashes with them, subverts itself. The *transference of our actions and condition to* Deity, subtracts from our moral feelings all healthful stimulus: it *sheds upon us an unmanly indifference*: it disorganizes the probationary and tentative economy with which we are allied, it blasts the charities of man's heart: it strips the spirit of ardour—it paralyzes it elasticity—it breaks its wing. The sensuous and the spiritual—the temporal and the abiding—the precarious and the certain, must have their turn in enslaving man's passions and deluding his hopes—the patient and sullen endurance of which is enforced by the revolting assurance that life and its vicissitudes are beyond our control. The Fates (Parcæ) had their Temple at Corinth, into which it was not lawful for any one to enter. The interdict was generous at all events!

II. Having dilated upon the superiority of mind to matter, and pointed out the perturbations which arise from actions even when performed with the most energetic disregard of their results, the Divine preceptor directs his disciple to the proper idea of the absolute and Supreme Deity, in the knowledge *and contemplation of whom,* mind finds its purest employment, and the only sufficient antidote against sensuous and *material influences*. This to our mind, is by far the most philosophically elaborated portion of the *Geeta*. *The sentiments* which relate to this sublimest of all themes, are scattered here and there in the poem, just as we might suppose they would be, in a full hearted and unpremeditated dialogue. *We shall in this instance* pursue our notices after the manner with which its other topics are treated, *viz. cite those* slokas of the Geeta which are pertinent, and after having added any passages from *similar systems,* whether oriental or western, that may bear upon it, we shall offer any comment *thereon,* which may serve for its true, and impartial appreciation.

"*Learn* that he by whom all things were (expanded) is incorruptible *(indelible)* and that no one is able to effect the corruption of this thing which is inexhaustible.' II. 17.

"*Know that good works come from Brahm whose* nature is incorruptible, wherefore the omnipresent *Brahm is present in the worship.*' III. 15.

'The ignorant being unacquainted with my *supreme nature which is superior to all things and* exempt from decay, believe me who am invisible to exist in the visible form in which they see me."

"I am not visible to all because I am unrevealed by the supernatural power that is in me. The ignorant world do not discover this that I am not subject to birth or decay."

"I know O Arjoon all the things that have passed, all that are present and all that shall hereafter be.' VII. 23, 56.

In the shaster translated by Dow, it is asked by Narud "What shall we think of God?' *To which* Brahma replies "Being immortal he is above all conception, being invisible, *he can have* no form but from what we behold in his works, we may conclude that *he is eternal omnipotent* knowing all things and present every where.

In the Tiruvay Mozhi, a work in the Tamil language, on which the tenets of the modern Vaishnava sect are founded, the Divine Being is described in terms of singular force—

> His knowledge is eternal and immeasurable but he is void of knowledge derived from the organs of sense
>
> ' He is intelligence, he is perfect goodness, by the past the present or the future he is not affected he who is my life hath no superiors
>
> ' He who is himself all things and all persons whom as every sect believe is not connected with the five senses, who is the consecrated image of the mind
>
> ' The life of the soul even here may be attained by attaining the power of perfect devotion abstracted from all sublunary things Ellis Cural. p 32

The Tiruvasagam, a Tamil work of highest repute, which maintains the doctrines of Adwaita sect, has a similar description of the Supreme God

> ' Thou who art pure intelligence requiring the aid neither of speech nor thought, O teach me the way in which I should speak of thee
>
> "Thou art not fully comprehended even by the contemplative sages the gods, or any order of beings
>
> 'Thou comest in the words and in the sense of the Scriptures and art for ever fixed in my mind—
>
> ' Like undammed water thou flowest into my thoughts O Siven of Tiruperundorei!
>
> ' O Lord! thou hast taken thy abode within me, what more can I ask'
>
> "The expanded ether water, earth fire and air, these thou art not;
>
> ' But without form, art hidden among them I rejoice that I have seen thee now with the eye of my mind

The Supreme Deity was characterized by the Greeks and Latins by similar titles and descriptions, e g the "architect of the world' (ο Δημιουργος)—the "prince and chief ruler of the universe"—'the first mind"—"the Principle of Principles" (Αρχη 'Αρχῶν)—the unmade self originating, and self subsisting Deity" "A monad" "Unity itself" (Το ἓν αυτο) "That which is above mind and understanding"—' that Supreme and Eternal Being which is immutable and can never perish" "One God and all Gods" (Deus unus, et omnes) "One and all things'

From the passages quoted above, from the Geeta, and those by which they are followed, the belief is pressed upon us, that in the earliest times Brahminical philosophy held as its grand idea the *absolute unity* of the Supreme God, and that their religious ritual corresponded therewith. Idolatry is an after growth, springing from minds incapable of entertaining the elevated abstract notions of the primitive creed This declension explains itself The obscuration and weakening of the idea of the Divine unity, were indicated first, by the impersonation of the several discoveries made of the Supreme Being, in his operations and effects *These impersonations were not so many distinct and independent deities, but representations of one and the same great Deity, contemplated under particular aspects* This is the true key to the ancient mythology of all countries The next step in the downward course, was to insulate these representations of the particular attributes, and operations of God, into independent objects of worship, and hence the indefinite multiplication of idols Idolatry therefore we hold to be a gross accommodation of the pure and sublime religion of India, to the capacities of the uneducated people Hindoos themselves hold this opinion, and not without good authority—"Corresponding to the natures of different powers or qualities, numerous figures have been invented for the benefit of those who are not possessed of sufficient understanding" Maharnirvana, quoted by Rammohun Roy "For the benefit of those who are inclined to worship, figures are invented to serve as representations of God, and to them either male or female forms, and other circumstances, are fictitiously assigned Yamadagni, cited by Rammohun Roy, p 31 "The three chief divinities are repeatedly admitted to be nothing more than personifications of the powers of God in action With the vulgar the personifications become realities—the types become the things typified This is the natural progress of all idolatry, even where it has been grafted upon the simple truths of Christianity, and there is no difficulty in understanding how it should have taken this course in Hindustan" Mill's British India, Vol I p 383 Wilson's Note A few references will confirm our hypothesis

NARUD

What is his likeness?

BRAMHA

He hath no likeness but to stamp some idea of him upon the minds of men, who cannot believe in an immaterial being, he is represented under various symbolical forms

NARUD

What image shall we conceive of him?

BRAMHA

If your imagination cannot arise to devotion without an image, suppose with yourself that his

eyes are like the Lotus, his complexion like a cloud, his clothing of the lightning of heaven, and that he hath four hands.

NARUD.

Why should we think of the Almighty in this form?

BRAMHA.

His eyes may be compared to the Lotus, to shew that they are always open, like that flower which the greatest depth of water cannot surmount. His complexion, being like that of a cloud, is an emblem of that darkness with which he veils himself from mortal eyes. His clothing is of lightning to express that awful majesty which surrounds him: and his four hands are symbols of his strength and almighty power." Bedang—Dow's Diss. p. 48.

பண்டுநான்பறித்தெறிந்தபன்மலர்களெத்தனை.
பாழிலேசெபத்துவிட்டமந்திரங்களெத்தனை.
மீண்டுமீண்டுமோதிரைத்தநீர்களெத்தனை.
மீளவுஞ்சிவாலயங்கள்சூழவந்ததெத்தனை.
அண்டர்கோனிருப்பிடமறிந்துணர்ந்தஞானிகள்.
கண்டகோயிற்றெய்வமென்றுகையெடுப்பதில்லை
யே. சிவவாக்கியம்.

"Formerly how many flowers have I gathered and scattered,
How many prayers have I repeated in a vain worship?
While yet in the prime of my life, how much water have I poured out?
And moreover how often have I encompassed the fanes of Siva,
This I have left off, for the wise who know the true God, the Lord of heavenly beings,
Believe not the idol of the temples (apparent to the eyes,) to be God, nor lift up to it the hands

Eusebius has assured us that the ancient Brahmans worshipped no images "Many thousands of them who are called Brahmans, who according to the doctrine of their ancestors and their laws, do not shed blood, *neither do they worship idols.* *οὔτε Ξοάνα σεβονται* Prep Evang. Lib VI.

Abul Fazel, who examined the Brahminical theology with the greatest attention, arrived at the same conclusion "They all believe in the unity of the Godhead and although they hold images in high veneration, it is only because they represent celestial beings, and prevent the thoughts of those who worship them from wandering" (Ayeen Akbery, Vol. III 3)

It were well if they whose office it is to propagate the Christian system amongst the idolatrous population of this country, would keep these facts in mind. The enterprize were more worthy and effectual, to direct the minds of the Hindoo to the fragments of truth which their superstitions overlay; than to exasperate their temper and outrage their prejudices, by rude declamation and ridicule. The transition to Christianity would be easier (much easier than we are wont to consider) on pointing out the doctrinal correspondence between their system and our own, than by denying the former those claims, which history and the constitution of our common nature so obviously warrant. The objection that idolatry gives form to that which has no form, and visibility to that which is invisible, does not serve us: for the same might be urged against our own scripture and customary representations of God. Hands and eyes, and feet and other material organs are ascribed to him, "whom no man hath seen, or can see" We are also reminded of the Hebrew descriptions of Deity by several of the verses of the Geeta. There was no alternative to the use of such phraseology—it is a recognized and inevitable necessity, to express the most spiritual conceptions by terms primarily belonging to sensible things; *"propter egestatem linguæ et rerum novitatem."* (De Re. Natura)—It is not simply a device of the imagination, but an instituted and unavoidable instrumentality. Krishna represents himself as "the splendour of the stars—the light of the flame—the life of the living." Deducting something for the license of oriental poetry, we almost fancy that we are in the tenth Lecture listening to a fervent recitation of some of the passages of our own sacred Books. "Thou art my rock and my fortress" "Thou hast been a shelter for me, and a strong tower from the enemy" "The Lord God is a sun and shield" "God is Light" "The Father of lights, with whom there is no variableness neither shadow of turning"

III The transcendant qualities of the Supreme
nature, naturally led to the contemplation of the
universality of its manifestations. The paragraphs
which relate to this subject, contain the *Pantheism*
of the system; which term is not intended to denote
the vulgar doctrine of the *identity* of God with the
material universe, but that in every portion and
phenomenon of it, God is to be *realized*, in other
words, that the universe is full of God; that
wherever we may go and on whatsoever we may
think, there and then God is to be felt and recog-
nized We confess that it is to us difficult to resist

the suspicion that the ancient Hindoo sages, must have had immediate or traditional access to some Hebrew record, not enrolled with our canonical books, or even to some multilated and stray fragments of the canonical scriptures themselves The highly sublimated *Pantheism* which the Geeta contains has its counterpart only in the divine teachings of our two Testaments, especially in the Gospels and Epistles of the seraphic John, who was permitted to rest on the bosom of the Redeemer—into whose ear were poured the unconfessed yearnings of the Son of God—that John to whom was confided the apocalypse of eternity—the foresight of the working of the mystery of iniquity—the doom of the damned and the final supremacy of Jehovah

Vasoodeva is the universe VII 20

I am O Arjoona that which is the seed of all things* in nature and there is not any thing whether animate or inanimate that is without me X 39

Behold O Arjoona my million forms divine of various species and diverse shapes and colors

Behold in this my body the whole world animate and inanimate and all things else thou hast a mind to see

But as thou art unable to see with these thy natural eyes I will give thee a heavenly eye with which behold my divine connection XI 5 7, 8

The Son of Pandoo then beheld within the body of the God of Gods standing together the whole universe divided forth into its vast variety XI 13

"The actual impersonation of the Deity, comprehending the whole universe within his visible form, is (says Milman) unquestionably the most extraordinary flight of poetic daring, in the range of poetry It is the whole essence of symbolical religion embodied in language—a highly abstract metaphysical creed represented as reality—the most subtle fiction of the reason arrayed in form and substance" (supra, 118 p) We regard it however as more than an imaginary illustration of the pantheistic creed—it is its *doctrinal exposition*

On this account, some philosophers have supposed that that in which bodies are placed—which is immoveable immutable prior in existence to all body, is God himself The following passages are quoted by Mosheim in his notes on Cudworth, (III 242) "God himself is called place, (τοπος) because he contains all things and is contained by nothing whatever, and because he is himself a refuge for all things, and is contained and filled by himself alone" "God contains *all things in his bosom*, and passes through all the parts of the universe" (Philo) This learned Jew, says in another passage "God is every where and nowhere" "God holds the whole world in his hand like a nest, whose throne is heaven, and footstool earth, and he is not in place, being the extreme limit of the universe" (Tertullian) The reader can scarcely fail to remember a similar passage in Paul's discourse to the Athenians "In him (εν αυτω) we live and move and have our being" Acts, xvii 28

The foundational and all pervading relationship of God to the universe is signified by other expressions—e g "Amongst letters I am A" X 38 This symbol is probably derived from some mystical properties assigned to the Alphabet—Tiruvaluver employs the same metaphor

அகரமுதலவெழுத்தெல்லாமாதி
பகவன்முதற்றேயுலகு குறள் க—க

As ranked in every alphabet the first
The self same vowel stands so in all worlds
The Eternal God is chief " Ellis

In the Tamil translation of the Vedam this belief is more fully expanded

விண்மீதிருப்பாய்மலைமேனிற்பாய்கடல்சேர்வாய்
மண்மீதுழல்வாயிவற்றுளெங்கு மறைந்துறை
வாய்.

எண்மீதியன்றபுறவண்டத்தாயெனதாவி
யுண்மீதாடியுருக்காட்டாதேயொளிப்பாயோ

Thou art in the heavens thou art above the mountains thou dwellest in the ocean
Thou revolvest in the earth but among all these though every where present thou art every where hid
Thou art among other worlds among systems beyond the reach of thought
And thou sportest also in my soul—wilt thou ever there remain concealed without manifesting thy form."

The Hebrew cabbalists had a similar formula to express the whole compass of a thing, e g "Adam transgressed the whole law from Aleph to Taw"—i e from beginning to end "When the holy God blessed the Israelites he did it from Aleph to Taw" e g perfectly In like manner the Greeks signified the all pervading agency of Him "by whom all things consist" by the first and last letters of the

*In one Place Krishna is denominated the FATHER and MOTHER of the world IX 1 In like manner Jupiter is called the FATHER and MOTHER of all things " παντων μεν συ πατηρ μητηρ "—Orphic verses Indeed the Greek poets use the word θεος for GODDESS So the Latin e g

Descendo ac ducente Deo flammam inter et hostes
Expedior" Lib II 632
In which Virgil applies the MASCULINE to VENUS

Greek alphabet. "I am Alpha and Omega, the beginning and the ending saith the Lord, which is and which was and which is to come the Almighty." Rev. i. 8.

He who realizes the all pervading presence of the Supreme God—who penetrates beneath the material veil, whereby the Divinity is shrouded from profane, unsanctified mortals; attains to the highest perfection. To define this perfection, and lay open the way of appropriating it, was the sublime occupation, to which the God lent himself, for the behoof of the remorseful and palpitating Arjoon.

"He who beholdeth the individual existence of the creatures as standing in unity,
And as expanded from thence, he attains deity" XIII. 30.
"The man who by his works, worships Him from whom the principles of all being proceed, and by whom the whole universe was spread forth, by that means obtaineth perfection. XVIII. 46.
"The Yogee who believeth in unity, and worshippeth me present in all things, dwelleth in me in all respects, even whilst he liveth" VI 31.

How may we account for such sentiments being embedded in a system of pagan philosophy—for a Pantheism so spiritual, and preterhuman, as that propounded in the Geeta, but on the hypothesis we have assumed? These are surely stray scintillations from that source of light, whose full-flooding streams, run through the revelations of our own Scriptures: these are offsets of a better foliage, and more wholesome fruit, than aught that springs from the soil of a disordered and alienated humanity. They have the euphony and phrase of our own loved Bible. They quicken our aspirations for the good, and true, and unearthly. We seem to be listening to some antiquated teacher of the morality and faith of the Christian Gospel; some venerable, but ill understood expounder, of the everlasting verities of our own creed *

Reunion with God is the grand ultimatum of the evangelical economy; the climax and the close of a holy life; the consummation of all that the Great Eternal ever meditated; of the loftiest dignity of which man is susceptible. It is the final resting place of the faculties,—the return of the erring spirit to the ineffable abode, whence it had been estranged. This is the beatitude of seraphs. Beyond it man may not look; of aught higher, and purer, he has no conception. It is the subsiding of the troubled soul, into the primal will It is from this, that the incitements of piety draw their benignest energy; and the urgency of a godly life, bears so much more of allurement, than coercion. The saints of the most High, realized that, after which the Hindoo mystic struggles but in vain. "Enoch walked with God"—intimacy, endearment, communion, were the elements of that reverend intercourse. The Redeemer sought for no higher vouchsafement at the hands of his Father, than that they whom he had received out of the world, may participate in this union. "That they all may be one, as thou Father art in me, and I in thee; that they also may be one in us. I in them and thou in me, that they may be perfect in one." Of the intense and vitalizing sympathy, subsisting between the emancipated soul, and Him in whom we rejoice, as the Supreme, John in his Epistles, spake in terms, if possible, more stirring and pregnant; terms significant of experiences too ethereal for our sluggish, and earthbound capacities, to appreciate. "Hereby know we, that we dwell in him, and he in us, because he hath given us of his Spirit. Whosoever shall confess that Jesus is the Son of God, God dwelleth in him, and he in God God is love, and he that dwelleth in love, dwelleth in God, and God in him" "We know that the Son of God is come, and hath given us an understanding, that we may know him that is true, and we are in him that is true, even his Son Jesus Christ. This is the true God, and Eternal life"

In order to reclaim and assist man, to this recondite spiritual realization of God, God was pleased to send Christ into the world, "in whom dwelt all the fulness of the Godhead bodily" In Him, we have the living substantive embodiment of the attributes of Jehovah. That which Krishna fraudulently arrogates, the adorable Christ rightfully possessed "God who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of

* An intelligent friend has favored the another, with the following remark "I should not LIMIT the origin of these purer sentiments, to a knowledge of any portion of the Christian Scriptures but would refer it, to the patriarchal times—to the divine instruction then common to the human race, perhaps long before Moses, even when the race constituted one family" To this opinion, there is no valid objection, albeit, the most learned oriental scholars, feel themselves incompetent to determine the age of the Vedas Colebrooke has demonstrated from the position assigned to the northern solstitial point, in the ZODIAC of one of the Vedas, that the composition of those books was anterior to the fourteenth century before Christ a period only two centuries later than the time of the Jewish Lawgiver The doctrines however, of which the Vedas are the depository, must have obtained prior to the Vedas themselves, so that we safely thread our way back, to a date at least cotemporaneous with Moses The unwillingness to assign an antiquity so high, to the sacred writings of the Hindoos, springs from a very gratuitous delicacy It was no disparagement to the Israelitish leader, to be 'learned in all the wisdom of the Egyptians" Why may not the regions east of the Nile, have equalled, if they did not excel the Egyptians, in that knowledge, of which the e is this incidental record'

"Let us now descend to some particular observations on the resemblance of Zeus or Jupiter, to the triple divinity Vishnoo, Siva, Brahma, for that is the order in which they are expressed by the letters A U M, which coalesce and form the mystical word Om, a word which never escapes the lips of a pious Hindoo, who meditates on it in silence Whether the Egyptian *On*, which is commonly supposed to mean the Sun, be the Sanscrit monosyllable, I leave others to determine" (Sir W Jones, on the Gods of Greece, Italy, and India, 33)

The syllable Om (Aum) intends every Deity It belongs to Parameshthi, him who dwells in the supreme abode, it appertains to Brahme, the vast one to Deva, God, to Adhyatma, the superintending soul" (Veda translated by Colebrooke, Mill I 388)

The correspondence both in import, and construction, between the Om of the Hindoos, and the Jehovah of the Hebrews, is too exact and uncommon, to be accidental The title Jehovah יהוה is denominated the *Tetragrammaton*, because of the four letters, of which it is composed It is to be noted however, that there are but *three distinct letters* in the word, which are *jod*, *he*, and *vau*, the last being only a repetition of the second The initial י *jod*, denotes the *fons et principium* or first hypostasis, the ה *he*, being a double or compounded letter, is properly employed to express the second hypostasis, who unites in his own person, the divine and human, while the medial ו *vau* which is copulative, combining the letters preceding and subsequent, denotes the Holy Spirit This curious information, is quoted by Kircher on rabbinical authority (Maurice's Antiquities Vol IV *passim*) That the terminal *he* of the title Jehovah, was used *paragogice* by the Hebrews, and is not a proper component of the epithet, appears from the circumstance, that in the old Testament it is written without it (*Gesenius Lex* *) Accordingly it was pronounced by Jerome and Origen, *Jao*—by the Samaritans Jave, and in the poetic portions of the Bible, it is expressed by the word *Jah* It will not be irrelevant to observe here, that the *trident*, the distinctive mark borne on the forehead of the *Vishnavas*, corresponds to the Hebrew letter ש, which amongst the Jews, was symbolical of the Trinity As such it was cut on the outside of the head phylacteries of that people, so as to be distinctly visible, and strikingly to attract the eye In the ancient *Samaritan* character, the strokes of this letter are still more equal, and the idea of equality thereby, more exactly expressed We only add respecting the orthographical correspondence of the Hindoo and Hebrew appellations, of the Supreme Deity, that "Jehovah" has no plural termination, does not admit the article, nor is employed *in statu constructo* "Non flectitur in pluralem non admittit articulum neque affixa Non ponitur in statu constructo" Simonis Onomasticum 315 p

The veneration in which the Hebrews held the *Tetragrammaton*, was equalled by nothing, save that with which the Hindoo regards the mystic "*Om*" By that awful name, according to the Rabbies the most stupendous prodigies could be performed, and it was said to be guarded by lions in the inmost recesses of the temple Basnage, His Jews, p 194 "This name includes all things, he who pronounces it shakes heaven and earth, and inspires the very angels with terror A sovereign authority resides in this name, it governs the world, other names and surnames of the Deity are ranged about it, like officers and soldiers about their King and General, from this, they receive their orders, and this they obey He who knew all the mysteries of God's name, would be ignorant of nothing, in all the ways of his justice and providence" Calmet The Hebrews, for several centuries before the Christian era regarded this name as too sacred to be uttered, and in after times, it was the *nomen αρρητον*, the ineffable name, which they scrupled to pronounce (see Gesenius)

The sacredness and mystery, in which this name of God was enshrined, were not a superstitious and imaginative figment of the cabbalists, they are traceable to divine authority "I appeared unto Abraham, unto Isaac, and unto Jacob by the name God Almighty, but by my name Jehovah was I not known unto them" Ex VI 3 By which the Almighty did not mean, that the former patriarchs had been ignorant of him, as God the Creator, but that he had not revealed himself under this name, which so fully and impressively indicates his transcendant and incommunicable nature

The orthodox theologian will receive the coincidence which we have noted, as a fresh, and by no

*We regret that we have not access to Tholuck on the Hypothesis of the Egyptian or Indian origin of the name Jehovah It is referred to by Gesenius as of high authority

means insignificant, contribution to the doctrine of the Trinity. Not indeed that that doctrine needs aught for its most conclusive substantiation; but because any new proof, supplied from historical materials, of the idea on which it rests, having been entertained, and symbolized by philosophic sages of the highest antiquity; places it on higher vantage ground, and to sceptical minds, invests it with weightier recommendations. Moreover, every testimony, (especially that which is unsolicited,) to a doctrine of so much importance, should be received with gratitude, and may be scrutinized with profit; because of the new aspects and relations of an inexhaustible truth, which it may disclose. The fundamental formula, by which the Hindoo Triad is expressed, explains and defends that, which in dogmatic theology, is employed to notify the profound and mysterious reality, which constitutes the basis of the Christian system. Indevout speculation on this subject, none can deprecate more than we do: hazardous tampering with it, we hold to be as impious, as would be a heedless and unenquiring oversight. It were well then, if they who have not been guided by better lights, nor aided by preceptors of more noble and truthful bearing than those offered in the arcana of philosophic Hindooism, to the doctrine that "in one Divine essence or nature there are three persons, distinguished from each other, by certain characteristics, and indivisibly participating in that one nature;" (Twesten's Lectures, sect 5.) would address themselves, to a thoughtful and unprejudiced examination of it, as it is expounded and verified in Christian Theology.

V. The belief of the *Metempsychosis*, is so universal and settled in India, as to be almost beyond controversy. In the Geeta, it is assumed and argued on; it is interwoven with the many incitements to an ascetic and holy life; and enters so vitally into the genius of Hindoo philosophy, that its overthrow, would ensue, upon that doctrine being disengaged from it. We do not purpose enlarging upon the details of the Metempsychosis, as developed in the *popular* superstitions, neither shall we care to express at any length the abhorrent and afflictive associations, which it suggests. Our object will be compassed, by simply selecting some passages from which the antiquity and precise import of the doctrine might be gathered; and then, by showing its incompatibility with the recognized and admitted conditions of humanity.

"Death is certain to all things, which are subject to birth; and regeneration to all things which are mortal." II 27.

"Wise men who have abandoned all thought of the fruit which is produced from their actions, are freed from the chains of birth, and go to the regions of Eternal happiness." II. 15

"Both I and thou have passed many births, O Arjoon! mine are known to me, but thou knowest not thine, O destroyer of Enemies"! IV 5

"He O Arjoon! who from conviction, acknowledgeth my Divine birth and actions to be even so, doth not upon his quitting his mortal frame, enter into another, for he entereth into me. IV. 9

"A man whose devotions have been broken off by death, having enjoyed for an immensity of years the rewards of his virtues in the regions above, at length is born again, in some holy and respectable family, or perhaps in the house of some respectable yogee ("vel etiam e devotorum sapientium stirpe nascitur." Schlegel) VI. 41, 42.

"For sinful acts, mostly corporeal, a man shall assume after death, a vegetable or mineral form, for such acts mostly verbal, the form of a bird, or a beast, for acts mostly mental the lowest of human conditions." Menu XII. 9.

"Souls endued with goodness, attain always the state of Deities; Those filled with ambitious passions, the conditions of men, and those immersed in darkness, the nature of beasts, this is the triple order of transmigration." Menu XII. 40.

பிறவிப்பெருங்கடனீந்துவர்நீந்தார்
இறைவனடிசேராதார் குறள். க. ௰.

"Of those who swim the wide extended sea,
Of mortal birth, none ever can escape,
But they who to the feet of God adhere" Ellis.

Several writers, both ancient and modern, have supposed that Pythagoras introduced the *Purra Janma* or Metemsychosis into India. Some of the Hindoo works, however, in which the doctrine is propounded, bear a date much earlier, than that of the expedition of that Philosopher to India. Moreover, the avowed presumption of the Brahmans, that no science of any consideration, can lodge in the mind of a man of any other caste, much less in that of a foreigner, deprives the opinion of all weight. The opposite appears to have been the case. Pythagoras observed the Brahminical abhorrence of the murder of animals, and that the cultivated classes of the Hindoos, religiously abstained from eating whatsoever had been alive. He would moreover, have learnt that those scruples arose from the apprehension that deceased ancestors were condemned to inhabit the bodies of animals; and that contact with flesh and blood, imparted the deepest defilement. These sentiments, he doubtless imported and inculcated in his own country. That the Hindoos taught the *Purra Janma* in the most ancient times, is attested by foreign witnesses, amongst whom may be mentioned Porphyry and Strabo (See Inquiry into the Brahmin Philosophy in Mickle's Lusiad.)

The Egyptians believe that when the body de-

cays, the soul passes into some other animal, which is then born, and that after it has made the circuit of beasts, birds, and fishes; through a period of three thousand years, it again becomes the inhabitant of a human body—*ἐπεὰν δε περιέλθη, παντα τα χερσαῖα καὶ τὰ θαλασσια καὶ τα πετεινά, αὖτις εν ανθρωποῦ σῶμα γινόμενον εσδύνιεν την περιήλυσιν δε αυτῆ, γίνεσθαι εν τρισχιλιόισι ετεσι* —Hero. Lib. II. 123. The prospect thus unfolded is so loathsome and degrading, that in the estimation of Cicero, a *total extinction* of life would be preferable, to the kind of existence which it promises. "*Nemo est quin emori malit, quam converti in aliquam figuram bestiæ, quamvis hominis mentem sit habiturus.*" *Apud Lact, D. Inst.* VIII.

The embalmment of the dead, and their careful preservation in the catacombs of that country, are to be assigned to this circumstance. The worship of beasts by the Egyptians, originated in the belief that even the souls of the gods migrated into them. The soul of Osiris, was believed to have passed into the Ox, *Apis*, and that of Typhon into crocodiles, and other noxious creatures. (Cud. I. 611.) Empedocles declared himself to have been a boy, a girl, a plant, a fish, a bird." (Ibid 45) The Pythagorean philosophy, is beautifully explained by Ovid, Lib XV.

"Then, Death so called, is but old Matter dressed,
In some new Figure, and a vary'd Vest.
Thus all Things are but alter'd nothing dies;
And here, and there, th'unbody'd Spirit flies;
By Time, or Force, or Sickness dispossest,
And lodges, where it lights, in Man or Beast;
Or hunts without, 'till ready Limbs it find,
And actuates *those according* to their Kind,
From Tenement to Tenement is toss'd,
The Soul is still the same, the Figure only lost,
And, as the soften'd Wax, new Seals receives,
This Face assumes, and that Impression leaves;
Now call'd by one, now by another Name,
The Form is only chang'd, the Wax is still the same:
So Death, so call'd, can but the Form *deface*,
Th' immortal Soul, flies out in empty Space,
To seek her Fortune, in some other Place." *Dryden*

The philosophy of the doctrine of the Metempsychosis, as it was received by Hindoos, Egyptians, and Greeks; appears to have been precisely the same; i. e. that all souls being portions of the universal mind, must eventually return to the Divinity. Different souls however, in proportion to the power and inveteracy of their material "*bonds*," acquire corresponding degrees of impurity, and therefore degrees of purgation of varied length, and adaptation, are indispensible to that return. The necessary purgation is experienced by *successive transmigrations.* Bad men, would consequently be placed under a severer process, than that needed by the virtuous, and devoted. The *Hades* of the Greek, and the *Naraka* of the Hindoo, may be conceived as the region, in which souls immediately on their departure from the body, undergo the remedial regimen.

It were sufficient to our minds, for the refutation of this egregious doctrine, to find it contradicted, at once by the provisions, and teaching of Christianity. To place it however *in the category of the fictitious and false*, on the authority of Scripture, would be in the case before us, to beg the question. The *procul dubio*, would not avail. Nor indeed could we bring ourselves to frame anything like a *connected series of objections to it*, did it not so generally obtain, amongst the population of this country. Believers in Christian revelation, would not deem it gratuitous to doubt, or impious to repudiate it. For the matter however, *different treatment is demanded*, by those in whose views Christianity bears but inferior credentials. We at all events, invite attention to the following strictures.

1. The Metempsychosis is at *variance with the universal law of developement.* No phenomenon within the realm of created existence, forces itself earlier upon the observation, than the tendency of every thing to advance *itself.* Such as the *nisus naturæ*, the constant and instinctive effort of nature; a primary subjective property, of organized and functional life. Analogies the most exact, are to be found in the grand dispensations of grace, the economy of the moral government of God, and the gradations, which form the epochs of the world's history. The cycles and epicycles of the heavy thinkers of antiquity, have been displaced for ever, by the fact that the march of nature, is progressive, and not self-revolving. Geology is foremost in avouching this statement. This charming science, comes laden with offerings, from its *ample treasure houses*; the exuviæ of extinct tribes, the insect, the monster, the herb, embedded in the earth's crust, chronicle periods, when life was inferior in its *activities and mechanism, to that* which we now behold. The earliest forms of organic existence, that present themselves, to the geologist, are of the lowest grade of organization, from which, *there is no break in the vast chain* of developement, till we reach the present order of things. The crea-

tion amid which we dwell, with its uncomputed varieties of vegetable and animal existence, is a consecutive rise, upon the previous series The Zoophyta and Flora tombed in the earth, were less finished in make and function, than the myriads that now dwell on it Each individual, is a miniature of the species to which it belongs The curculum of the seed, and the atom germ of the animal, by the process proper to each, pass up through many degrees of expansion, until they arrive at maturity The giant grasp, and divine sagacity of the ripened intellect, were preceded by the artless, and tender faculties of the infant The refinements, and amenities of civilized intercourse, have their rudiment, in the fellowships of the cave, and the forest. The dispensation of the Gospel, is the evolution of those of the prophetic, and patriarchal times dispensations which like the sheaths of a telescope, were drawn out, one after another, until the truest focus has been found, and fixed In her course, nature does not halt, retrogression she resists And so with man's moral, and spiritual being His present life is but introductory, to that which is to come In the state that awaits him, the qualities of his heart, and faculties of his intellect, will be called out into full, and final maturity In agreement with the analogies afforded by other departments of God s works, the soul on leaving the body, passes to a more complete, and finished condition It is seen in the banishment, the hopelessness, the bondage of the damned, as in the freedom, and exaltation, and beatitude of the sainted

To these analogies, the Metemsychosis offers violence It departs from the known constitution of things It makes man an exception to the universe It places him under a fearful, and ignoble ban It arrests him in his upward struggles When the aspirations are most intense, and the elements of his character, most mature, and all about him and within him, seem to prelude a higher step, in the scale of thoughtful, sympathetic, and moral being, he is rudely thrust back, and degraded to a worm or a brute He is made to take a contrary direction to that in which other creatures go, downward he is doomed Transmuted to a reptile, or a beast his better feelings are ruinously mortified, and of all that was noble, and hopeful, and divine in him, he is miserably defrauded Such things surely cannot be!

2 The Metemsychosis *interferes with the facts, and principles of vegetable, and animal physiology* Of the superaddition of a rational soul, to that which is proper to the individual organism, anatomists have detected no trace, and the assumption, that the human soul can be transmuted into the specific and proper nature of any inferior creature, is falsified by the phenomena, and laws of vegetable and animal reproduction We are now not referring to the progressive architecture of the organized form, to the coalescence of its constituent materials, or the construction of the numerous parts of which it is composed Physiologists hold a hypothetical principle under the title of *unity of composition*, we would venture to extend this principle beyond mere structural and functional identity, to that of every attribute, sensibility, and office, distinctive of specific existences "Nature appears to have kept in view a certain definite type, or ideal standard, to which amidst innumerable modifications, rendered necessary by the varying circumstances and different destinations of each species, she always shews a decided tendency to conform It would almost seem, as if in laying the foundation of each organized fabric, she had commenced by taking an exact copy of this primitive model" Roget, B Treatise, II vol 627 For such a fabric to be tenanted by a miscreant human spirit, were to disturb its integrity, to destroy its proper character It would lose its place in the Classifications of science, it would constitute an anomaly to the known order of things, such indeed as philosophy and fact reject The supposition, that the soul may occupy such a dwelling place, without affecting its movements, and interrupting its functions is inconceivable Demoniac men, discovered their malady, in the disorder they endured. So would demoniac beasts And for the migrated soul, to outlive its imprisonment in torpor, and insensibility, nullifies the renovating virtue, which that imprisonment is supposed to impart

3 It may be further observed, that the transmigration of souls, is *inadequate to effect the intended benefit* We stated before, that purification, and preparedness for reunion with the essence of the Supreme God, was looked for as its appointed result. The appliance, however, wants appropriateness and efficacy Moral correction, is to be derived only, from moral agencies The cure of the soul s evils, must come from spiritual treatment Faults in feeling, corruption in the passions, and obliquity in the habits, are to be reme-

died and removed, only by legitimate counteractives Error is to be supplanted by truth, defilement by the rise of virtuous energy, and blemishes of the conduct, by the exhibition of the pattern, and the law of rectitude, and the communication of power to conform thereto The expedient now contemplated, is not only void of every thing positively beneficial, but exerts an opposite tendency It debases it denaturalizes the man Bad as he was before, it rifles him of every vestige of excellence, and places him beyond sympathy, and redemption

Harassed, and bereft of all that is good, as this humiliating superstition leaves us with what authority and sweetness, does that which is written in the Christian Scriptures, of the intermediate state of departed souls, come to our hearts! It is consonant with the constitution of things, it accords with the feelings with which we approach the solemnities of the eternal world It does not blind,—it does not confound,—it does not brutify, the trembling expectant Let us briefly state it When death takes place, we are parted from the body, and from the world, with its accidents and aids, and pass to a state of intense self consciousness The spirit, dismantled of her mortal vestment, is conducted to a place fitted for her reception, there to await the crisis of the resurrection We are instructed that it is meet for the body, to be joined to its former partner that the instrument and occasion, both of mischief, and of service, may receive its measure of retribution We confess, that the midway condition of the dead is wrapt in the profoundest obscurity It is *Sheol*,—a dismal and voiceless region It is *Hades*,—from whose concealments, no shadowy spirit ever came to tell of all that is doing there It is the dark abode, into whose chambers imagination may not enter, which conjecture cannot compass The intimations we have of it, however, are all consistent and satisfactory Of man's dust He who has redeemed it from the grave, undertakes the custody, whilst to his spirit, will be assigned fellowships and a dwelling place, precursive of its ultimate condition The disembodied, have converse with the past by experience and with the future, by anticipation, diffusing over them the saddest remorse and terror, or the purest delight, and triumph The spirit of the good welcomed and trained, like a younger sister in all the happy avocations of angels, and cherubim the soul of the wicked, delivered up to the mastery of the reprobate and out-cast The parable of Lazarus and the rich man, the vision of John the paradise promised to the repentant malefactor, the constant allusions throughout the New Testament, to the resurrection of the body, and the awards of final judgment convey announcements to which the minds of the righteous, and unrighteous alike, implicitly assent

VI The *spiritualism* of the Hindoo Philosophy is denominated *Yoga*—which term etymologically [युज्] denotes the *junction* of one object with another It is synonymous with the English word, *yoke* Yoga is the effort of the soul after unity with the Godhead, by abstraction from all other objects, and unintermitted and determined contemplation on the Supreme Being The Yogi is accordingly portrayed e g

> The Yogee of a subdued mind thus employed in the exercise of his devotion is compared to a lamp standing in a place without wind which waveth not
> He delighteth in his own soul where the mind regulated by the service of devotion is pleased to dwell and where by the assistance of spirit who beholdeth the soul
> He becometh acquainted with that boundless pleasure which is far more worthy of the understanding than that which ariseth from the senses depending upon which the mind moveth not from its principles
> 'Which having obtained he respecteth no other acquisition so great as it in which depending he is not moved by the severest pain
> This disunion from the conjunction of pain may be distinguished by the appellation Yog spiritual union or devotion
> 'It is to be attained by resolution by the man who knoweth his own mind When he hath abandoned every desire that ariseth from the imagination and subdued with his mind every inclination of the senses he may by degrees find rest and having by a steady resolution fixed his mind within himself he should think of nothing else
> Wheresoever the unsteady mind roameth he should subdue it bring it back and place it in his own breast VI 19 26

Yogi is didactically laid down in the Patanjali philosophy as "the restraining of the mind and confining it to internal meditations When the mind is thus confined within, it becomes assimilated to the Being whom it seeks to know, but when the mind is secularized the Being takes the form of secularity In the first case the mind is singly and irrevocably fixed on God In the second, it is restless, injurious, voluptuous In the former state, there is no sorrow, in the latter, there are five kinds of sorrow, arising from the labour of seeking proofs of the reality of things from error, from the pursuit of shadows, from heavy sleep and from recollection" Ward, II 199 So taught Menu e g

> A Brahman having shuffled off his body by any of those modes which great sages practised and become void of sorrow and fear rises to exaltation in the divine essence

"Having thus performed religious acts, in a forest the third portion of his life, let him become a Sanayasi for the fourth portion of it, abandoning all sensual affections, and wholly reposing in the Supreme Spirit.

"Delighted with meditating on the Supreme Spirit, sitting fixed in such meditation, without needing any thing earthly, without one sensual desire, without any companion but his own soul, let him live in this world, seeking the bliss of the next." VI. 32. 33. 49.

To this elevated habit of thought, the *mortification of the body*, directly ministered, and hence the fearful code of corporal austerities, to which the Yogee volunteers a rigorous, and unfeigned submission. The ascetic practices of the Hindoos, are reported by foreign historians. Strabo and Cicero, relate the history of the Brahmin *Calanus*, who believing that the highest purity, was to be attained by terminating his life by fire, committed himself to the flames, in the presence of Alexander. The interesting passage in Cicero is quoted by the Abbé Dubois p. 333. "Est profecto quiddam etiam, in barbaris gentibus præsentiens atque divinans: siquidem ad mortem proficiscens Calanus Indus, cum adscenderet in rogum ardentem, O præclarum discessum, inquit, e vita, cum, ut Herculi contigit mortali corpore cremato, in lucem animus excesserit! Cumque Alexander eum rogaret, si quid vellet, ut diceret: Optime, inquit, propediemte videbo. Quod ita contigit. Nam Babylone, paucis post diebus, Alexander est mortuus. Divin. I. 23."

The system would be misapprehended, did we not carefully keep in mind, that austerities however healthful and incumbent, are *inferior to devotion*. The proneness to assign merit to self-inflicted mortification, has no encouragement *in the* pure Hindoo creed. It is not estimated as having other than a subsidiary negative value. That there is any thing positively saving in penance, the Hindoo theologue denied, the notion was too course for his speculative tendencies, it is a creation of corrupt, and vulgar minds.

"The Yogee is more exalted than the Tapaswees (Ascetic superior devotees) those zealots that harass themselves in performing penances, respected above the learned in science, and superior to those who are attached to moral works. Wherefore O Arjoon, resolve thou to become a Yogee. VI. 46.

"Those men who perform severe mortifications of the flesh, not authorized by the Sastras, are possessed of hypocrisy, and pride and overwhelmed with lust, passion, and tyrannic strength.

"Those fools torment the spirit that is in the body, and myself also, who am in them. Know what are the resolutions of those who are born, under the influence of the evil spirit.

"The zeal which is exhibited in self torture, by the fool without examination, or for the purpose of injuring another, is of the Tama Goon." XVII. 5. 6. 19.

It serves much to strengthen and exalt the *Yoga* doctrine, that it is presumed to engender moral sentiments: or in other words, that the stern and inexorable habits of the devotee, do not dry up the generous and amiable qualities of the heart. Did it blight, or offend the charities of life, and despoil us of the virtues, by which life is endeared, and ennobled; men would feel it to be unpalatable to themselves, as well as discreditable to God. Abraham Roger* was out of his latitude, when he enquires, "Can we believe that there is a generous spirit residing in a people, who for two or three thousand years, have placed the greatest degree of sanctity, and prudence in half starving themselves?" The truth is, that the very system before us, is not more distinguished for severity, than for generousness. It seems certainly somewhat unintelligible, that although it has in it so much of the morose, it is nevertheless any thing but misanthropic.

"They too who delighting in the welfare of all nature serve me in my incorruptible, ineffable, invisible form, omnipresent, incomprehensible, standing on high, fixed and immoveable, with subdued passions, and understanding the same in all things, shall come to me. XII. 3. 4.

"He my servant is dear to me, who is free from enmity, the friend of all nature, merciful, exempt from pride, and selfishness. XII. 13.

"Let him not wish for death, let him not wish for life, let him expect his appointed time, as a hired servant his wages. Menu. VI. 45.

"Let him bear reproachful speech with patience, let him speak reproachfully to no man, let him not on account of the frail and feverish body, engage in hostility with any one living." Ibid. 47.

The foundation of asceticism, is the debasing power exerted by the flesh, upon the spirit. Carnal entanglement defeats, and deludes the intellect; and trammels and pollutes the soul. Of all the influences that disturb the perceptions, and impede the activities of the mind, none are more insidious and fatal, than those which come from the animal nature. For the apprehension of truth, the mind must be purified from all that is vain and corrupt, shut in from extraneous and sensual stimulus. The soul recedes from that which is divine, in proportion as it is brought under the action of material bias, and its upward flight, the vividness of its vision, the grasp, the precision, the adroitness of its functions, become great, as it throws off, and strives against, the lower affections of our nature.

*A learned Hollander who in the 17th century spent fifteen years in India.

Exemption from fleshly contamination, is a felt condition of mental triumph; and still more clear is it, that the spirit must be released from sensuous encumbrances and perturbation, before it can appreciate the divine character and fellowship. The extent to which the mind is crippled and emasculated, by the ascendancy of bodily appetites, the confusion and imbecility, occasioned by the mastery of the lower, over the higher passions; whether it come by a wretched inheritance, or by personal indiscretion; who can tell? On the other hand, we are forced to think that the full capacities of the mind, in comprehending, and appropriating spiritual truth, on being disengaged from the drawbacks and perversions of sense; have never yet been fully ascertained. Energized and purified by rigorous persevering discipline, what barrier would obstruct its progress? what problem baffle its penetration? Chastised into lofty and severe efforts, and familiarized with the holy, and abstract, and invisible; there seems no occupation too refined, and no affinities too mysterious for it. This is to be predicated of the mind in relation to the whole realm of Truth; moral, mathematical and religious * We measure ourselves by ourselves, and are beguiled into the persuasion that the dimensions we bear, are the last limits of the human being; whilst a different culture, and the application of more stringent aids, would invest our ideal of the perfect, with the littleness and deformity of an immature thing. Who will not at once accede to the sentiments of Warren Hastings? "But if we are told that there have been men, who were successively for ages past, in the daily habit of abstracted contemplation, begun in the earliest period of youth, and continued in many, to the maturity of age, each adding some portion of knowledge to the store accumulated by his predecessors, it is not assuming too much to conclude, that, as the mind ever gathers strength, like the body, by exercise, so in such an exercise, it may in each have acquired the faculty to which they aspired; and that their collective studies, may have led them to the discovery of new tracks and combinations of sentiment, totally different from the doctrines, with which the learned of other nations are acquainted, doctrines which however speculative and subtle, still as they possess the advantage of being derived from a source so free from every adventitious mixture, may be equally founded in truth with the most simple of our own *

We are not to be suspected of advocating Hindoo austerities: we simply state that the Yoga doctrine is founded upon a deep acquaintance with the human constitution and wants. The vine is bled that it may yield its richest clusters. The cyst is pierced that its impurities may be drawn off. Gold parts with its dross, in the fiercest fires. The Apostles of the Lord Jesus Christ, used most comprehensive words, in relation to the discipline of the body. "If ye through the spirit do mortify (θανατοῦτε, put to death,) the deeds of the body ye shall live" Rom. VIII; 13. "Mortify (νεκρώσατε, kill,) therefore your members which are upon the earth, fornication, uncleanness, inordinate affection, evil concupiscence, and covetousness, which is idolatry." III. Col. 5. v. "But I keep under (ὑπωπιάζω I beat under.) my body, and bring it into subjection" (δουλαγωγῶ I lead as a slave.) I Cor. IX 27.

The remarks we had assigned to ourselves, are now brought to a close; not indeed from want of disposition, but of opportunity, to multiply them. Should this task be undertaken by other hands, we are assured that the gratification and advantage it would yield, will reward them for their trouble. We are in no danger of being suspected by the studious, and liberal minded, of gratuitous admiration of the Geeta; or of the ancient system of Hindoo philosophy, of which it is a fragment. All that we have aimed at is, the analysis of the instructions of Krishna, leaving them to find a way to the judgment, and commendation of the reader, as they may: peradventure it will appear, "rem gratissimam promittentes, magis quam probantes"†

There are they, however, who demur admitting all that may be said in relation to the truth and sublimity of Hindooism, because of the practical,

*If the moral feelings become sensitive, as the intellectual powers are raised, and invigorated, how dreadful the consciousness of guilt and deficiency, under which the Yogee must labor. It is inconceivable, that conscience in such a state, could be bribed into silence or surrender, by the delusion that the austerities, by which it was developed, atoned for the abuse it had suffered If however, it be so, what a revulsion must have come upon his moral nature. We should like to know more about this.

*Asceticism doubtless, received no insignificant encouragement in India, from the universal dissoluteness of its population The animal passions, quickened and fomented by the climate and other incidental circumstances, have reduced the people to habits, the most averse from mental, or virtuous pursuits Voluptuousness and apathy, are characteristics of the Hindoo A specific for these evils, were cheap at any price. Patriotism could know no worthier aim than to devise it.

† Seneca, Epist. 102.

and popular errors of the people How can that system have aught in it, that is good or pure, the advocates and professors of which, are so corrupt, and unprincipled? Does not Hindooism patronize cruelty and oppression? Are not its records stained with the blood of strangled infants, and of burning widows? Are not its priests licentious, and its temples polluted? True! and none would confess it more mournfully than we But the errors committed by some of the heathen, are no proof that they were committed by all that it was inevitable that they should be committed by any neither may we conclude, that they were without the power to accomplish that, which by reason of their sinfulness they failed to do Plato and Cicero recommended idolatry, in certain cases Aristotle disapproved of the forgiveness of injuries Socrates inculcated inhospitality to foreigners Sensual indulgence, in its grossest forms, was allowed by Xenophon, and Solon Cato committed suicide, and this after having read Plato's treatise on the immortality of the soul! Notwithstanding the encouragement of the vices, we have enumerated by these renowned men, their writings enjoin nearly every general duty, presented in the New Testament It has been said that the dying speech of Cyrus, is far better fitted to raise the tone of moral feeling, in the breast of a young man, and to confirm his faith in the reality of moral distinctions, than the treatise on Moral Philosophy by Paley, though he was an Archdeacon That many of the most brilliant passages of the English sermons of the seventeenth century, were borrowed from Plato and Cicero, and Seneca, is a well known fact And who would not shrink from making Christianity responsible for the ignorance and corruptions of its professors!

But when we have said thus much, we have said all, that can be said, in favor of Hindooism We own, that all the while we have been pursuing our inquiries we have felt a sense of dissatisfaction and uneasiness, which has in no measure abated, as we draw to a close After having conducted us through many a tortuous path, and regaled us with many a delightful scene, it brings us up to the verge of an impassable gulph, and there leaves us, a chasm which the information we had gathered on the way, does not offer to illumine, and the delights wherewith we had been allured on, make the more to be deplored Yes! Hindooism cannot conceal its great cardinal, crying defect There are wants in the human heart, which it cannot satisfy, misgivings and reproaches, which it cannot explain, problems, which it cannot solve It gives no answer to the inquiry, coming from unnumbered hearts, how a sinner may be reconciled to God The expiation of the guilt of wicked beings, is as far off as ever, even after all the humiliation, and struggles of the abject soul The consciousness of guilt and of helplessness, burns in the heart as fiercely now, as aforetime There are wounds within, which Hindooism cannot heal, distempers which it cannot eradicate This *desideratum* in all its fulness, is announced to us, in the Gospel of Jesus Christ The relief, the atonement, which we in vain search for elsewhere, we are graciously supplied with, by the intervention of the adorable Son of God That which Chalmers said of the "defects and uses" of Natural Theology, might be applied with a slight accommodation to the defects and uses, of Hindooism We do but substitute the latter term for the former in the following passage "We hold that the theology of nature (Hindooism) sheds powerful light on the being of a God, and that, even from its unaided demonstrations, we can reach a considerable degree of probability, both for His moral and natural attributes But when it undertakes the question between God and man, this is what it finds to be impracticable It is here, where the main helplessness of nature lies It is baffled in all its attempts to decipher the state, and the prospects of man, viewed in the relation of an offending subject, to an offended sovereign In a word, its chief obscurity, and which it is wholly unable to disperse, is that which rests on the hopes and the destiny of our species There is in it enough of manifestation to awaken the fears of guilt, but not enough again to appease them It emits and audibly emits, a note of terror, but in vain do we listen for one authentic word of comfort, from any of its oracles It is able to see the danger, but not the deliverance It can excite the forebodings of the human spirit, but cannot quell them, knowing just enough to stir the perplexity, but not enough to set the perplexity at rest It can state the difficulty, but cannot unriddle the difficulty, having just as much knowledge as to enunciate the problem, but not so much as might lead to the solution of the problem There must be a measure of light, we do allow, but, like the lurid gleam of a volcano, it is not a light which guides, but which

bewilders, and terrifies. It prompts the question, but cannot frame or furnish the reply. Natural (Hindoo) theology may see as much as shall draw forth the anxious interrogation. "What shall I do to be saved!" The answer to this, comes from a higher theology." B. T. II. vol. 285. p

We conclude with the following passage quoted in the Calcutta Review. No. XIV. "The classical reader, cannot but be struck with particular sentiments, in the moral writers of Greece and Rome. But compare the most perfect body of moral rules, with which they were acquainted, with the law of God, and how great the difference, how many virtues are omitted. But even supposing it to be complete as a code of moral laws, how destitute of power to enforce them. On the other hand, how grand, how mighty the motives which the Christian moralist can employ. We need not point them out; we shall only observe that while the study of comparative morality, would bring the Collegian's classic stores into requisition, it would afford his teacher an admirable opportunity of inculcating some of the most distinctive and important truths of the Gospel."

Bangalore, *Dec.* 16th 1847.

NOTE BY THE EDITOR.

In the Advertisement prefixed to the First Part it was stated that the Rev R NESBITT's Dissertation should be appended to the work, but having been enabled by the liberal assistance of a friend to print the TEXT OF THE GEETA, in the DEVANAGIRI Character, in addition to Schlegel's Latin Version, it was found impracticable to comprise the above tract also, within the limits assigned to the work The object however, of its publication here, is answered by the insertion of the preceding Essay

J. G

BANGALORE,

January 26, 1843

TO

GENERAL M. CUBBON,

COMMISSIONER FOR THE GOVERNMENT OF THE TERRITORIES

OF H. H. THE RAJAH OF MYSORE

This Edition of the Bhagavat-Geeta;

IS

RESPECTFULLY INSCRIBED,

THE EDITOR

APPENDIX.

BHAGAVAT-GEETA,

ID EST

ΘΕΣΠΕΣΙΟΝ ΜΕΛΟΣ,

SIVE

ALMI KRISHNAE ET ARJUNAE

COLLOQUIUM

DE REBUS DIVINIS,

BHARATEAE EPISODIUM

Textum Recensuit,

ET INTERPRETATIONEM LATINAM

ADJECIT

AUGUSTUS GUILELMUS A SCHLEGEL

REPRINTED FROM THE EDITION PUBLISHED AT BONN, IN MDCCCXXIII

APPENDIX.

THE BHAGAVAT-GEETA.

LECTURE I.

॥ ॐ ॥

॥ धृतराष्ट्र उवाच ॥

धर्मक्षेत्रे कुरुक्षेत्रे समवेता युयुत्सवः।
मामकाः पाण्डवाश्चैव किमकुर्वत संजय ॥ १॥

॥ संजय उवाच ॥

दृष्ट्वा तु पाण्डवानीकं व्यूढं दुर्योधनस्तदा।
आचार्यमुपसंगम्य राजा वचनमब्रवीत् ॥ २ ॥
पश्यैतां पाण्डुपुत्राणामाचार्य महतीं चमूं।
व्यूढां द्रुपदपुत्रेण तव शिष्येण धीमता ॥ ३ ॥
अत्र शूरा महेष्वासा भीमार्जुनसमा युधि।
युयुधानो विराटश्च द्रुपदश्च महारथः ॥ ४ ॥
धृष्टकेतुश्चेकितानः काशिराजश्च वीर्यवान्।
पुरुजित् कुन्तिभोजश्च शैब्यश्च नरपुंगवः ॥ ५ ॥
युधामन्युश्च विक्रान्त उत्तमौजाश्च वीर्यवान्।
सौभद्रो द्रौपदेयाश्च सर्व एव महारथाः ॥ ६ ॥
अस्माकं तु विशिष्टा ये तान् निबोध द्विजोत्तम।
नायका मम सैन्यस्य संज्ञार्थं तान् ब्रवीमि ते ॥ ७॥
भवान् भीष्मश्च कर्णश्च कृपश्च समितिंजयः।
अश्वत्थामा विकर्णश्च सौमदत्तिस्तथैव च ॥ ८ ॥
अन्ये च बहवः शूरा मदर्थे त्यक्तजीविताः।
नानाशस्त्रप्रहरणाः सर्वे युद्धविशारदाः ॥ ९ ॥
अपर्याप्तं तदस्माकं बलं भीष्माभिरक्षितं।
पर्याप्तं त्विदमेतेषां बलं भीमाभिरक्षितं ॥ १० ॥
अयनेषु च सर्वेषु यथाभागमवस्थिताः।
भीष्ममेवाभिरक्षन्तु भवन्तः सर्व एव हि ॥ ११ ॥
तस्य संजनयन् हर्षं कुरुवृद्धः पितामहः।
सिंहनादं विनद्योच्चैः शङ्खं दध्मौ प्रतापवान् ॥ १२ ॥
ततः शङ्खाश्च भेर्यश्च पणवानकगोमुखाः।
सहसैवाभ्यहन्यन्त स शब्दस्तुमुलो ऽभवत् ॥ १३ ॥
ततः श्वेतैर्हयैर्युक्ते महति स्यन्दने स्थितौ।
माधवः पाण्डवश्चैव दिव्यौ शङ्खौ प्रदध्मतुः ॥ १४ ॥
पाञ्चजन्यं हृषीकेशो देवदत्तं धनंजयः।
पौण्ड्रं दध्मौ महाशङ्खं भीमकर्मा वृकोदरः ॥ १५ ॥
अनन्तविजयं राजा कुन्तीपुत्रो युधिष्ठिरः।
नकुलः सहदेवश्च सुघोषमणिपुष्पकौ ॥ १६ ॥
काश्यश्च परमेष्वासः शिखण्डी च महारथः।
धृष्टद्युम्नो विराटश्च सात्यकिश्चापराजितः ॥ १७ ॥
द्रुपदो द्रौपदेयाश्च सर्वशः पृथिवीपते।
सौभद्रश्च महाबाहुः शङ्खान् दध्मुः पृथक्पृथक् ॥ १८ ॥

स घोषो धार्तराष्ट्राणां हृदयानि व्यदारयत् ।
नभश्च पृथिवीं चैव तुमुलो व्यनुनादयन् ॥ १९ ॥
अथ व्यवस्थितान् दृष्ट्वा धार्तराष्ट्रान् कपिध्वजः ।
प्रवृत्ते शस्त्रसंपाते धनुरुद्यम्य पाण्डवः ॥ २० ॥
हृषीकेशं तदा वाक्यमिदमाह महीपते ।
सेनयोरुभयोर्मध्ये रथं स्थापय मे ऽच्युत ॥ २१ ॥
यावदेतान् निरीक्षे ऽहं योद्धुकामानवस्थितान् ।
कैर्मया सह योद्धव्यमस्मिन् रणसमुद्यमे ॥ २२ ॥
योत्स्यमानानवेक्षे ऽहं य एते ऽत्र समागताः ।
धार्तराष्ट्रस्य दुर्बुद्धेर्युद्धे प्रियचिकीर्षवः ॥ २३ ॥

॥ सञ्जय उवाच ॥

एवमुक्तो हृषीकेशो गुडाकेशेन भारत ।
सेनयोरुभयोर्मध्ये स्थापयित्वा रथोत्तमम् ॥ २४ ॥
भीष्मद्रोणप्रमुखतः सर्वेषां च महीक्षितां ।
उवाच पार्थ पश्यैतान् समवेतान् कुरूनिति ॥ २५ ॥
तत्रापश्यत् स्थितान् पार्थः पितॄनथ पितामहान् ।
आचार्यान् मातुलान् भ्रातॄन् पुत्रान् पौत्रान् सखीं
स्तथा ॥ २६ ॥
श्वशुरान् सुहृदश्चैव सेनयोरुभयोरपि ।
तान् समीक्ष्य स कौन्तेयः सर्वान् बन्धूनवस्थितान् ॥ २७ ॥
कृपया परयाविष्टो विषीदन्निदमब्रवीत् ।

॥ अर्जुन उवाच ॥

दृष्ट्वेमं स्वजनं कृष्ण युयुत्सुं समुपस्थितम् ॥ २८ ॥
सीदन्ति मम गात्राणि मुखं च परिशुष्यति ।
वेपथुश्च शरीरे मे रोमहर्षश्च जायते ॥ २९ ॥
गाण्डीवं स्रंसते हस्तात् त्वक् चैव परिदह्यते ।
न च शक्नोम्यवस्थातुं भ्रमतीव च मे मनः ॥ ३० ॥
निमित्तानि च पश्यामि विपरीतानि केशव ।
न च श्रेयो ऽनुपश्यामि हत्वा स्वजनमाहवे ॥ ३१ ॥
न काङ्क्षे विजयं कृष्ण न च राज्यं सुखानि च ।
किं नो राज्येन गोविन्द किं भोगैर्जीवितेन वा ॥ ३२ ॥
येषामर्थे काङ्क्षितं नो राज्यं भोगाः सुखानि च ।
त इमे ऽवस्थिता युद्धे प्राणांस्त्यक्त्वा धनानि च ॥ ३३ ॥
आचार्याः पितरः पुत्रास्तथैव च पितामहाः ।
मातुलाः श्वशुराः पौत्राः श्यालाः संबन्धिनस्तथा ॥ ३४
एतान् न हन्तुमिच्छामि घ्नतो ऽपि मधुसूदन ।
अपि त्रैलोक्यराज्यस्य हेतोः किं नु महीकृते ॥ ३५ ॥
निहत्य धार्तराष्ट्रान्नः का प्रीतिः स्याज्जनार्दन ।
पापमेवाश्रयेदस्मान् हत्वैतानाततायिनः ॥ ३६ ॥
तस्मान्नार्हा वयं हन्तुं धार्तराष्ट्रान् सबान्धवान् ।
स्वजनं हि कथं हत्वा सुखिनः स्याम माधव ॥ ३७ ॥
यद्यप्येते न पश्यन्ति लोभोपहतचेतसः ।
कुलक्षयकृतं दोषं मित्रद्रोहे च पातकम् ॥ ३८ ॥
कथं न ज्ञेयमस्माभिः पापादस्मान्निवर्तितुं ।
कुलक्षयकृतं दोषं प्रपश्यद्भिर्जनार्दन ॥ ३९ ॥
कुलक्षये प्रणश्यन्ति कुलधर्माः सनातनाः ।
धर्मे नष्टे कुलं कृत्स्नमधर्मो ऽभिभवत्युत ॥ ४० ॥
अधर्माभिभवात् कृष्ण प्रदुष्यन्ति कुलस्त्रियः ।
स्त्रीषु दुष्टासु वार्ष्णेय जायते वर्णसंकरः ॥ ४१ ॥
संकरो नरकायैव कुलघ्नानां कुलस्य च ।
पतन्ति पितरो ह्येषां लुप्तपिण्डोदकक्रियाः ॥ ४२ ॥
दोषैरेतैः कुलघ्नानां वर्णसंकरकारकैः ।
उत्साद्यन्ते जातिधर्माः कुलधर्माश्च शाश्वताः ॥ ४३ ॥
उत्सन्नकुलधर्माणां मनुष्याणां जनार्दन ।
नरके नियतं वासो भवतीत्यनुशुश्रुम ॥ ४४ ॥
अहो बत महत् पापं कर्तुं व्यवसिता वयं ।
यद्राज्यसुखलोभेन हन्तुं स्वजनमुद्यताः ॥ ४५ ॥
यदि मामप्रतीकारमशस्त्रं शस्त्रपाणयः ।
धार्तराष्ट्रा रणे हन्युस्तन्मे क्षेमतरं भवेत् ॥ ४६ ॥

अविनाशि तु तद्विद्धि येन सर्वमिदं ततं ।
विनाशमव्ययस्यास्य न कश्चित् कर्तुमर्हति ॥१७॥
अन्तवन्त इमे देहा नित्यस्योक्ताः शरीरिणः ।
अनाशिनोऽप्रमेयस्य तस्माद्युध्यस्व भारत ॥ १८ ॥
य एनं वेत्ति हन्तारं यश्चैनं मन्यते हतं ।
उभौ तौ न विजानीतो नायं हन्ति न हन्यते ॥ १९ ॥
न जायते म्रियते वा कदाचिन्
नायं भूत्वा भविता वा न भूयः ।
अजो नित्यः शाश्वतो ऽयं पुराणो
न हन्यते हन्यमाने शरीरे ॥ २० ॥
वेदाविनाशिनं नित्यं य एनमजमव्ययं ।
कथं स पुरुषः पार्थ कं घातयति हन्ति कं ॥२१॥
वासांसि जीर्णानि यथा विहाय
नवानि गृह्णाति नरो ऽपराणि ।
तथा शरीराणि विहाय जीर्णान्य्
अन्यानि संयाति नवानि देही ॥ २२ ॥
नैनं छिन्दन्ति शस्त्राणि नैनं दहति पावकः ।
न चैनं क्लेदयन्त्यापो न शोषयति मारुतः ॥२३॥
अच्छेद्यो ऽयमदाह्यो ऽयमक्लेद्यो ऽशोष्य एव च ।
नित्यः सर्वगतः स्थाणुरचलो ऽयं सनातनः ॥ २४॥
अव्यक्तो ऽयमचिन्त्यो ऽयमविकार्यो ऽयमुच्यते ।
तस्मादेवं विदित्वैनं नानुशोचितुमर्हसि ॥ २५ ॥
अथ चैनं नित्यजातं नित्यं वा मन्यसे मृतं ।
तथापि त्वं महाबाहो नैनं शोचितुमर्हसि ॥ २६ ॥
जातस्य हि ध्रुवो मृत्युर्ध्रुवं जन्म मृतस्य च ।
तस्मादपरिहार्ये ऽर्थे न त्वं शोचितुमर्हसि ॥ २७॥
अव्यक्तादीनि भूतानि व्यक्तमध्यानि भारत ।
अव्यक्तनिधनान्येव तत्र का परिदेवना ॥ २८ ॥
आश्चर्यवत् पश्यति कश्चिदेनम्
आश्चर्यवद्वदति तथैव चान्यः ।
आश्चर्यवच्चैनमन्यः शृणोति
श्रुत्वाप्येनं वेद न चैव कश्चित् ॥ २९ ॥
देही नित्यमवध्यो ऽयं देहे सर्वस्य भारत ।
तस्मात् सर्वाणि भूतानि न त्वं शोचितुमर्हसि ॥ ३० ॥
स्वधर्ममपि चावेक्ष्य न विकम्पितुमर्हसि ।
धर्म्याद्धि युद्धाच्छ्रेयो ऽन्यत् क्षत्रियस्य न विद्यते ॥३१॥
यदृच्छया चोपपन्नं स्वर्गद्वारमपावृतं ।
सुखिनः क्षत्रियाः पार्थ लभन्ते युद्धमीदृशं ॥ ३२ ॥
अथ चेत् त्वमिमं धर्म्यं संग्रामं न करिष्यसि ।
ततः स्वधर्मं कीर्तिं च हित्वा पापमवाप्स्यसि ॥ ३३ ॥
अकीर्तिं चापि भूतानि कथयिष्यन्ति ते ऽव्ययां ।
संभावितस्य चाकीर्तिर्मरणादतिरिच्यते ॥ ३४ ॥
भयाद्रणादुपरतं मंस्यन्ते त्वां महारथाः ।
येषां च त्वं बहुमतो भूत्वा यास्यसि लाघवं ॥ ३५ ॥
अवाच्यवादांश्च बहून् वदिष्यन्ति तवाहिताः ।
निन्दन्तस्तव सामर्थ्यं ततो दुःखतरं नु किं ॥ ३६ ॥
हतो वा प्राप्स्यसि स्वर्गं जित्वा वा भोक्ष्यसे महीं ।
तस्मादुत्तिष्ठ कौन्तेय युद्धाय कृतनिश्चयः ॥ ३७ ॥
सुखदुःखे समे कृत्वा लाभालाभौ जयाजयौ ।
ततो युद्धाय युज्यस्व नैवं पापमवाप्स्यसि ॥ ३८ ॥
एषा ते ऽभिहिता सांख्ये बुद्धिर्योगे त्विमां शृणु ।
बुद्ध्या युक्तो यया पार्थ कर्मबन्धं प्रहास्यसि ॥ ३९ ॥
नेहाभिक्रमनाशो ऽस्ति प्रत्यवायो न विद्यते ।
स्वल्पमप्यस्य धर्मस्य त्रायते महतो भयात् ॥ ४० ॥
व्यवसायात्मिका बुद्धिरेकेह कुरुनन्दन ।
बहुशाखा ह्यनन्ताश्च बुद्धयो ऽव्यवसायिनां ॥ ४१ ॥
यामिमां पुष्पितां वाचं प्रवदन्त्यविपश्चितः ।
वेदवादरताः पार्थ नान्यदस्तीति वादिनः ॥ ४२ ॥
कामात्मानः स्वर्गपरा जन्मकर्मफलप्रदां ।
क्रियाविशेषबहुलां भोगैश्वर्यगतिं प्रति ॥ ४३ ॥

भोगैश्वर्यप्रसक्तानां तयापहृतचेतसां ।
व्यवसायात्मिका बुद्धिः समाधौ न विधीयते ॥ ४४ ॥
त्रैगुण्यविषया वेदा निस्त्रैगुण्यो भवार्जुन ।
निर्द्वन्द्वो नित्यसत्त्वस्थो निर्योगक्षेम आत्मवान् ॥ ४५ ॥
यावानर्थ उदपाने सर्वतः संप्लुतोदके ।
तावान् सर्वेषु वेदेषु ब्राह्मणस्य विजानतः ॥ ४६ ॥
कर्मण्येवाधिकारस्ते मा फलेषु कदाचन ।
मा कर्मफलहेतुर्भूर्मा ते सङ्गो ऽस्त्वकर्मणि ॥ ४७ ॥
योगस्थः कुरु कर्माणि सङ्गं त्यक्त्वा धनंजय ।
सिद्ध्यसिद्ध्योः समो भूत्वा समत्वं योग उच्यते ॥ ४८ ॥
दूरेण ह्यवरं कर्म बुद्धियोगाद्धनंजय ।
बुद्धौ शरणमन्विच्छ कृपणाः फलहेतवः ॥ ४९ ॥
बुद्धियुक्तो जहातीह उभे सुकृतदुष्कृते ।
तस्माद्योगाय युज्यस्व योगः कर्मसु कौशलं ॥ ५० ॥
कर्मजं बुद्धियुक्ता हि फलं त्यक्त्वा मनीषिणः ।
जन्मबन्धविनिर्मुक्ताः पदं गच्छन्त्यनामयं ॥ ५१ ॥
यदा ते मोहकलिलं बुद्धिर्व्यतितरिष्यति ।
तदा गन्तासि निर्वेदं श्रोतव्यस्य श्रुतस्य च ॥ ५२ ॥
श्रुतिविप्रतिपन्ना ते यदा स्थास्यति निश्चला ।
समाधावचला बुद्धिस्तदा योगमवाप्स्यसि ॥ ५३ ॥

॥ अर्जुन उवाच ॥

स्थितप्रज्ञस्य का भाषा समाधिस्थस्य केशव ।
स्थितधीः किं प्रभाषेत किमासीत व्रजेत किं ॥ ५४ ॥

॥ श्रीभगवानुवाच ॥

प्रजहाति यदा कामान् सर्वान् पार्थ मनोगतान् ।
आत्मन्येवात्मना तुष्टः स्थितप्रज्ञस्तदोच्यते ॥ ५५ ॥
दुःखेष्वनुद्विग्नमनाः सुखेषु विगतस्पृहः ।
वीतरागभयक्रोधः स्थितधीर्मुनिरुच्यते ॥ ५६ ॥
यः सर्वत्रानभिस्नेहस्तत्तत् प्राप्य शुभाशुभं ।
नाभिनन्दति न द्वेष्टि तस्य प्रज्ञा प्रतिष्ठिता ॥ ५७ ॥
यदा संहरते चायं कूर्मो ऽङ्गानीव सर्वशः ।
इन्द्रियाणीन्द्रियार्थेभ्यस्तस्य प्रज्ञा प्रतिष्ठिता ॥ ५८ ॥
विषया विनिवर्तन्ते निराहारस्य देहिनः ।
रसवर्जं रसो ऽप्यस्य परं दृष्ट्वा निवर्तते ॥ ५९ ॥
यततो ह्यपि कौन्तेय पुरुषस्य विपश्चितः ।
इन्द्रियाणि प्रमाथीनि हरति प्रसभं मनः ॥ ६० ॥
तानि सर्वाणि संयम्य युक्त आसीत मत्परः ।
वशे हि यस्येन्द्रियाणि तस्य प्रज्ञा प्रतिष्ठिता ॥ ६१ ॥
ध्यायतो विषयान् पुंसः सङ्गस्तेषूपजायते ।
सङ्गात् संजायते कामः कामात् क्रोधो ऽभिजायते ॥ ६२ ॥
क्रोधाद्भवति संमोहः संमोहात् स्मृतिविभ्रमः ।
स्मृतिभ्रंशाद्बुद्धिनाशो बुद्धिनाशात् प्रणश्यति ॥ ६३ ॥
रागद्वेषवियुक्तैस्तु विषयानिन्द्रियैश्चरन् ।
आत्मवश्यैर्विधेयात्मा प्रसादमधिगच्छति ॥ ६४ ॥
प्रसादे सर्वदुःखानां हानिरस्योपजायते ।
प्रसन्नचेतसो ह्याशु बुद्धिः पर्यवतिष्ठते ॥ ६५ ॥
नास्ति बुद्धिरयुक्तस्य न चायुक्तस्य भावना ।
न चाभावयतः शान्तिरशान्तस्य कुतः सुखं ॥ ६६ ॥
इन्द्रियाणां हि चरतां यन्मनो ऽनुविधीयते ।
तदस्य हरति प्रज्ञां वायुर्नावमिवाम्भसि ॥ ६७ ॥
तस्माद्यस्य महाबाहो निगृहीतानि सर्वशः ।
इन्द्रियाणीन्द्रियार्थेभ्यस्तस्य प्रज्ञा प्रतिष्ठिता ॥ ६८ ॥
या निशा सर्वभूतानां तस्यां जागर्ति संयमी ।
यस्यां जाग्रति भूतानि सा निशा पश्यतो मुनेः ॥ ६९ ॥
आपूर्यमाणमचलप्रतिष्ठं
समुद्रमापः प्रविशन्ति यद्वत् ।
तद्वत् कामा यं प्रविशन्ति सर्वे
स शान्तिमाप्नोति न कामकामी ॥ ७० ॥

विहाय कामान् यः सर्वान् पुमांश्चरति निःस्पृहः।
निर्ममोनिरहंकारःसशान्तिमधिगच्छति ॥ ७१ ॥
एषा ब्राह्मी स्थितिःपार्थ नैनां प्राप्य विमुह्यति ।
स्थित्वास्यामन्तकाळे ऽपिब्रह्मनिर्वाण मृच्छति
॥ ७२ ॥
इतिश्रीभगवद्गीतासांख्ययोगोनामद्वितीयोध्यायः

LECTURE III.

॥ अर्जुन उवाच ॥

ज्यायसी चेत् कर्मणस्ते मता बुद्धिर्जनार्दन ।
तत्किंकर्मणिघोरेमांनियोजयसिकेशव ॥ १ ॥
व्यामिश्रेणैव वाक्येन बुद्धिंमोहयसीव मे ।
तदेकं वद निश्चित्य येन श्रेयो ऽहमाप्नुयां॥ २ ॥

॥ श्रीभगवानुवाच ॥

लोकेऽस्मिनद्विविधानिष्ठापुराप्रोक्तामयानघ ।
ज्ञानयोगेन सांख्यानां कर्मयोगेन योगिनां ॥ ३ ॥
न कर्मणामनारम्भान्नैष्कर्म्यं पुरुषो ऽश्नुते ।
न च सन्यसनादेव सिद्धिं समधिगच्छति ॥ ४ ॥
न हि कश्चित् क्षणमपि जातु तिष्ठत्यकर्मकृत् ।
कार्यते ह्यवशः कर्म सर्वः प्रकृतिजैर्गुणैः ॥ ५ ॥
कर्मेन्द्रियाणि संयम्य य आस्ते मनसा स्मरन् ।
इन्द्रियार्थान्विमूढात्मामिथ्याचारःसउच्यते ॥ ६॥
यस्त्विन्द्रियाणि मनसा नियम्यारभते ऽर्जुन ।
कर्मेन्द्रियैः कर्मयोगमसक्तः स विशिष्यते ॥ ७ ॥
नियतं कुरु कर्म त्वं कर्म ज्यायो ह्यकर्मणः ।
शरीरयात्रापि च ते न प्रसिध्येदकर्मणः ॥ ८ ॥
यज्ञार्थात् कर्मणो ऽन्यत्र लोको ऽयं कर्मबन्धनः ।
तदर्थं कर्म कौन्तेय मुक्तसङ्गः समाचर ॥ ९ ॥
सहयज्ञाः प्रजाः सृष्ट्वा पुरोवाच प्रजापतिः ।
अनेनप्रसविष्यध्वमेषवो ऽस्त्विष्टकामधुक् ॥ १०
देवान् भावयतानेन ते देवा भावयन्तु वः ।
परस्परं भावयन्तःश्रेयः परमवाप्स्यथ ॥ ११ ॥
इष्टान् भोगान्हिवोदेवादास्यन्तेयज्ञभाविताः ।
तैर्दत्तानप्रदायैभ्यो यो भुंक्ते स्तेन एव सः॥१२॥
यज्ञशिष्टाशिनः सन्तो मुच्यन्ते सर्वकिल्बिषैः ।
भुञ्जतेतेत्वघंपापायेपचन्त्यात्मकारणात् ॥ १३ ॥
अन्नाद्भवन्ति भूतानि पर्जन्यादन्नसंभवः ।
यज्ञाद्भवति पर्जन्यो यज्ञःकर्मसमुद्भवः ॥ १४ ॥
कर्म ब्रह्मोद्भवं विद्धि ब्रह्माक्षरसमुद्भवं ।
तस्मात् सर्वगतं ब्रह्म नित्यं यज्ञे प्रतिष्ठितं ॥१५॥
एवं प्रवर्तितं चक्रं नानुवर्तयतीह यः ।
अघायुरिन्द्रियारामोमोघंपार्थसजीवति॥ १६ ॥
यस्त्वात्मरतिरेव स्यादात्मतृप्तश्च मानवः ।
आत्मन्येव च संतुष्टस्तस्य कार्यं न विद्यते ॥ १७ ॥
नैव तस्य कृतेनार्थो नाकृतेनेह कश्चन ।
न चास्य सर्वभूतेषु कश्चिदर्थव्यपाश्रयः ॥ १८ ॥
तस्मादसक्तः सततं कार्यं कर्म समाचर ।
असक्तो ह्याचरन्कर्मपरमाप्नोतिपूरुषः ॥ १९ ॥
कर्मणैव हि संसिद्धिमास्थिता जनकादयः ।
लोकसंग्रहमेवापि संपश्यन् कर्तुमर्हसि ॥ २० ॥
यद्यदाचरति श्रेष्ठस्तत्तदेवेतरो जनः ।
स यत् प्रमाणं कुरुते लोकस्तदनुवर्तते ॥ २१ ॥
न मे पार्थास्ति कर्तव्यं त्रिषु लोकेषु किंचन ।
नानवाप्तमवाप्तव्यं वर्त एव च कर्मणि ॥ २२ ॥
यदि ह्यहं न वर्तेय जातु कर्मण्यतन्द्रितः ।
मम वर्त्मानुवर्तन्ते मनुष्याः पार्थ सर्वशः ॥ २३ ॥
उत्सीदेयुरिमे लोका न कुर्यां कर्म चेदहं ।
संकरस्यचकर्तास्यामुपहन्यामिमाःप्रजाः ॥ २४ ॥

सक्ताः कर्मण्यविद्वांसो यथा कुर्वन्ति भारत ।
कुर्याद्विद्वांस्तथासक्तश्चिकीर्षुर्लोकसंग्रहं ॥ २५ ॥
न बुद्धिभेदं जनयेदज्ञानां कर्मसङ्गिनां ।
जोषयेत्सर्वकर्माणि विद्वान्युक्तः समाचरन् ॥ २६ ॥
प्रकृतेः क्रियमाणानि गुणैः कर्माणि सर्वशः ।
अहंकारविमूढात्मा कर्ताहमिति मन्यते ॥ २७ ॥
तत्त्ववित्तु महाबाहो गुणकर्मविभागयोः ।
गुणा गुणेषु वर्तन्त इति मत्वा न सज्जते ॥ २८ ॥
प्रकृतेर्गुणसंमूढाः सज्जन्ते गुणकर्मसु ।
तानकृत्स्नविदो मन्दान्कृत्स्नविन्न विचालयेत् ॥ २९ ॥
मयि सर्वाणि कर्माणि संन्यस्याध्यात्मचेतसा ।
निराशीर्निर्ममो भूत्वा युध्यस्व विगतज्वरः ॥ ३० ॥
ये मे मतमिदं नित्यमनुतिष्ठन्ति मानवाः ।
श्रद्धावन्तोऽनसूयन्तो मुच्यन्ते तेऽपि कर्मभिः ॥ ३१ ॥
ये त्वेतदभ्यसूयन्तो नानुतिष्ठन्ति मे मतं ।
सर्वज्ञानविमूढांस्तान्विद्धि नष्टानचेतसः ॥ ३२ ॥
सदृशं चेष्टते स्वस्याः प्रकृतेर्ज्ञानवानपि ।
प्रकृतिं यान्ति भूतानि निग्रहः किं करिष्यति ॥ ३३ ॥
इन्द्रियस्येन्द्रियस्यार्थे रागद्वेषौ व्यवस्थितौ ।
तयोर्न वशमागच्छेत्तौ ह्यस्य परिपन्थिनौ ॥ ३४ ॥
श्रेयान्स्वधर्मो विगुणः परधर्मात्स्वनुष्ठितात् ।
स्वधर्मे निधनं श्रेयः परधर्मो भयावहः ॥ ३५ ॥

॥ अर्जुन उवाच ॥

अथ केन प्रयुक्तोऽयं पापं चरति पूरुषः ।
अनिच्छन्नपि वार्ष्णेय बलादिव नियोजितः ॥ ३६ ॥

॥ श्रीभगवानुवाच ॥

काम एष क्रोध एष रजोगुणसमुद्भवः ।
महाशनो महापाप्मा विद्ध्येनमिह वैरिणं ॥ ३७ ॥
धूमेनाव्रियते वह्निर्यथादर्शो मलेन च ।
यथोल्बेनावृतो गर्भस्तथा तेनेदमावृतं ॥ ३८ ॥
आवृतं ज्ञानमेतेन ज्ञानिनो नित्यवैरिणा ।
कामरूपेण कौन्तेय दुष्पूरेणानलेन च ॥ ३९ ॥
इन्द्रियाणि मनो बुद्धिरस्याधिष्ठानमुच्यते ।
एतैर्विमोहयत्येष ज्ञानमावृत्य देहिनं ॥ ४० ॥
तस्मात्त्वमिन्द्रियाण्यादौ नियम्य भरतर्षभ ।
पाप्मानं प्रजहिह्येनं ज्ञानविज्ञाननाशनं ॥ ४१ ॥
इन्द्रियाणि पराण्याहुरिन्द्रियेभ्यः परं मनः ।
मनसस्तु परा बुद्धिर्यो बुद्धेः परतस्तु सः ॥ ४२ ॥
एवं बुद्धेः परं बुद्ध्वा संस्तभ्यात्मानमात्मना ।
जहि शत्रुं महाबाहो कामरूपं दुरासदं ॥ ४३ ॥
इति श्रीभगवद्गीता° कर्मयोगो नाम तृतीयोऽध्यायः

LECTURE IV.

॥ श्रीभगवानुवाच ॥

इमं विवस्वते योगं प्रोक्तवानहमव्ययं ।
विवस्वान्मनवे प्राह मनुरिक्ष्वाकवेऽब्रवीत् ॥ १ ॥
एवं परंपराप्राप्तमिमं राजर्षयो विदुः ।
स कालेनेह महता योगो नष्टः परंतप ॥ २ ॥
स एवायं मया तेऽद्य योगः प्रोक्तः पुरातनः ।
भक्तोऽसि मे सखा चेति रहस्यं ह्येतदुत्तमं ॥ ३ ॥

॥ अर्जुन उवाच ॥

अपरं भवतो जन्म परं जन्म विवस्वतः ।
कथमेतद्विजानीयां त्वमादौ प्रोक्तवानिति ॥ ४ ॥

॥ श्रीभगवानुवाच ॥

बहूनि मे व्यतीतानि जन्मानि तव चार्जुन ।
तान्यहं वेद सर्वाणि न त्वं वेत्थ परंतप ॥ ५ ॥

अजोऽपि सन्नव्ययात्मा भूतानामीश्वरोऽपि सन् ।
प्रकृतिं स्वामधिष्ठाय सम्भवाम्यात्ममायया ॥ ६ ॥
यदा यदा हि धर्मस्य ग्लानिर्भवति भारत ।
अभ्युत्थानमधर्मस्य तदात्मानं सृजाम्यहं ॥ ७ ॥
परित्राणाय साधूनां विनाशाय च दुष्कृतां ।
धर्मसंस्थापनार्थाय सम्भवामि युगे युगे ॥ ८ ॥
जन्म कर्म च मे दिव्यमेवं यो वेत्ति तत्त्वतः ।
त्यक्त्वा देहं पुनर्जन्म नैति मामेति सोऽर्जुन ॥ ९ ॥
वीतरागभयक्रोधा मन्मया मामुपाश्रिताः ।
बहवो ज्ञानतपसा पूता मद्भावमागताः ॥ १० ॥
ये यथा मां प्रपद्यन्ते तांस्तथैव भजाम्यहं ।
मम वर्त्मानुवर्तन्ते मनुष्याः पार्थ सर्वशः ॥ ११ ॥
काङ्क्षन्तः कर्मणां सिद्धिं यजन्त इह देवताः ।
क्षिप्रं हि मानुषे लोके सिद्धिर्भवति कर्मजा ॥ १२ ॥
चातुर्वर्ण्यं मया सृष्टं गुणकर्मविभागशः ।
तस्य कर्तारमपि मां विद्ध्यकर्तारमव्ययं ॥ १३ ॥
न मां कर्माणि लिम्पन्ति न मे कर्मफले स्पृहा ।
इति मां योऽभिजानाति कर्मभिर्न स बध्यते ॥ १४ ॥
एवं ज्ञात्वा कृतं कर्म पूर्वैरपि मुमुक्षुभिः ।
कुरु कर्मैव तस्मात् त्वं पूर्वैः पूर्वतरं कृतं ॥ १५ ॥
किं कर्म किमकर्मेति कवयोऽप्यत्र मोहिताः ।
तत्ते कर्म प्रवक्ष्यामि यज्ज्ञात्वा मोक्ष्यसेऽशुभात् ॥ १६ ॥
कर्मणो ह्यपि बोद्धव्यं बोद्धव्यं च विकर्मणः ।
अकर्मणश्च बोद्धव्यं गहना कर्मणो गतिः ॥ १७ ॥
कर्मण्यकर्म यः पश्येदकर्मणि च कर्म यः ।
स बुद्धिमान्मनुष्येषु स युक्तः कृत्स्नकर्मकृत् ॥ १८ ॥
यस्य सर्वे समारम्भाः कामसंकल्पवर्जिताः ।
ज्ञानाग्निदग्धकर्माणं तमाहुः पण्डितं बुधाः ॥ १९ ॥
त्यक्त्वा कर्मफलासङ्गं नित्यतृप्तो निराश्रयः ।
कर्मण्यभिप्रवृत्तोऽपि नैव किंचित्करोति सः ॥ २० ॥
निराशीर्यतचित्तात्मा त्यक्तसर्वपरिग्रहः ।
शारीरं केवलं कर्म कुर्वन्नाप्नोति किल्बिषं ॥ २१ ॥
यदृच्छालाभसंतुष्टो द्वन्द्वातीतो विमत्सरः ।
समः सिद्धावसिद्धौ च कृत्वापि न निबध्यते ॥ २२ ॥
गतसङ्गस्य मुक्तस्य ज्ञानावस्थितचेतसः ।
यज्ञायाचरतः कर्म समग्रं प्रविलीयते ॥ २३ ॥
ब्रह्मार्पणं ब्रह्म हविर्ब्रह्माग्नौ ब्रह्मणा हुतं ।
ब्रह्मैव तेन गन्तव्यं ब्रह्मकर्मसमाधिना ॥ २४ ॥
दैवमेवापरे यज्ञं योगिनः पर्युपासते ।
ब्रह्माग्नावपरे यज्ञं यज्ञेनैवोपजुह्वति ॥ २५ ॥
श्रोत्रादीनीन्द्रियाण्यन्ये संयमाग्निषु जुह्वति ।
शब्दादीन्विषयानन्य इन्द्रियाग्निषु जुह्वति ॥ २६ ॥
सर्वाणीन्द्रियकर्माणि प्राणकर्माणि चापरे ।
आत्मसंयमयोगाग्नौ जुह्वति ज्ञानदीपिते ॥ २७ ॥
द्रव्ययज्ञास्तपोयज्ञा योगयज्ञास्तथापरे ।
स्वाध्यायज्ञानयज्ञाश्च यतयः संशितव्रताः ॥ २८ ॥
अपाने जुह्वति प्राणं प्राणेऽपानं तथापरे ।
प्राणापानगती रुद्ध्वा प्राणायामपरायणाः ॥ २९ ॥
अपरे नियताहाराः प्राणान् प्राणेषु जुह्वति ।
सर्वेऽप्येते यज्ञविदो यज्ञक्षपितकल्मषाः ॥ ३० ॥
यज्ञशिष्टामृतभुजो यान्ति ब्रह्म सनातनं ।
नायं लोकोऽस्त्ययज्ञस्य कुतोऽन्यः कुरुसत्तम ॥ ३१ ॥
एवं बहुविधा यज्ञा वितता ब्रह्मणो मुखे ।
कर्मजान्विद्धि तान्सर्वानेवं ज्ञात्वा विमोक्ष्यसे ॥ ३२ ॥
श्रेयान् द्रव्यमयाद्यज्ञाज्ज्ञानयज्ञः परंतप ।
सर्वं कर्माखिलं पार्थ ज्ञाने परिसमाप्यते ॥ ३३ ॥
तद्विद्धि प्रणिपातेन परिप्रश्नेन सेवया ।
उपदेक्ष्यन्ति ते ज्ञानं ज्ञानिनस्तत्त्वदर्शिनः ॥ ३४ ॥
यज्ज्ञात्वा न पुनर्मोहमेवं यास्यसि पाण्डव ।
येन भूतान्यशेषेण द्रक्ष्यस्यात्मन्यथो मयि ॥ ३५ ॥

अपि चेदसि पापेभ्यः सर्वेभ्यः पापकृत्तमः ।
सर्वं ज्ञानप्लवेनैव वृजिनं संतरिष्यसि ॥ ३६ ॥
यथैधांसि समिद्धो ऽग्निर्भस्मसात्कुरुते ऽर्जुन ।
ज्ञानाग्निः सर्वकर्माणि भस्मसात्कुरुते तथा ॥३७॥
न हि ज्ञानेन सदृशं पवित्रमिह विद्यते ।
तत्स्वयंयोगसंसिद्धःकालेनात्मनिविन्दति ॥३८॥
श्रद्धावांल्लभते ज्ञानं तत्परः संयतेन्द्रियः ।
ज्ञानंलब्ध्वापरांशान्तिमचिरेणाधिगच्छति ॥३९॥
अज्ञश्चाश्रद्दधानश्च संशयात्मा विनश्यति ।
नायंलोकोऽस्तिनपरोनसुखंसंशयात्मनः ॥ ४० ॥
योगसंन्यस्तकर्माणं ज्ञानसंछिन्नसंशयं ।
आत्मवन्तं न कर्माणि निबध्नन्ति धनंजय ॥४१॥
तस्मादज्ञानसंभूतं हृत्स्थं ज्ञानासिनात्मनः ।
छित्वैनं संशयं योगमातिष्ठोत्तिष्ठ भारत ॥ ४२ ॥

इतिश्रीभगवद्गीता॰ ज्ञानयोगोनामचतुर्थो ऽध्यायः

LECTURE V.

॥ अर्जुन उवाच ॥

संन्यासं कर्मणां कृष्ण पुनर्योगं च शंससि ।
यच्छ्रेय एतयोरेकं तन्मे ब्रूहि सुनिश्चितं ॥ १ ॥

॥ श्रीभगवानुवाच ॥

सन्यासः कर्मयोगश्च निःश्रेयसकरावुभौ ।
तयोस्तु कर्मसंन्यासात् कर्मयोगो विशिष्यते ॥२॥
ज्ञेयः स नित्यसंन्यासी यो न द्वेष्टि न काङ्क्षति ।
निर्द्वन्द्वोहिमहाबाहोसुखंबन्धात्प्रमुच्यते ॥ ३ ॥
सांख्ययोगौ पृथग्बालाः प्रवदन्ति न पण्डिताः ।
एकमप्यास्थितः सम्यगुभयोर्विन्दते फलं ॥ ४ ॥
यत् सांख्यैः प्राप्यते स्थानं तद्योगैरपि गम्यते ।
एकंसांख्यंचयोगंचयःपश्यतिसपश्यति ॥ ५ ॥
संन्यासस्तु महाबाहो दुःखमाप्तुमयोगतः ।
योगयुक्तो मुनिर्ब्रह्म नचिरेणाधिगच्छति ॥ ६ ॥
योगयुक्तो विशुद्धात्मा विजितात्मा जितेन्द्रियः ।
सर्वभूतात्मभूतात्मा कुर्वन्नपि न लिप्यते ॥ ७ ॥
नैव किंचित् करोमीति युक्तो मन्येत तत्ववित् ।
पश्यन् शृण्वन् स्पृशन् जिघ्रन्नश्नन् गच्छन् स्वपन्
श्वसन् ॥८॥
प्रलपन् विसृजन् गृह्णन्नुन्मिषन् निमिषन्नपि ।
इन्द्रियाणीन्द्रियार्थेषु वर्तन्त इति धारयन् ॥ ९ ॥
ब्रह्मण्याधाय कर्माणि सङ्गं त्यक्त्वा करोति यः ।
लिप्यते न स पापेन पद्मपत्रमिवाम्भसा ॥ १० ॥
कायेन मनसा बुद्ध्या केवलैरिन्द्रियैरपि ।
योगिनः कर्म कुर्वन्ति सङ्गं त्यक्त्वात्मशुद्धये ॥११॥
युक्तः कर्मफलं त्यक्त्वा शान्तिमाप्नोति नैष्ठिकीं ।
अयुक्तः कामकारेण फले सक्तो निबध्यते ॥१२॥
सर्वकर्माणि मनसा संन्यस्यास्ते सुखं वशी ।
नवद्वारे पुरे देही नैव कुर्वन्न कारयन् ॥ १३ ॥
न कर्तृत्वं न कर्माणि लोकस्य सृजति प्रभुः ।
न कर्मफलसंयोगं स्वभावस्तु प्रवर्तते ॥ १४ ॥
नादत्ते कस्यचित् पापं न चैव सुकृतं विभुः ।
अज्ञानेनावृतं ज्ञानं तेन मुह्यन्ति जन्तवः ॥ १५ ॥
ज्ञानेन तु तदज्ञानं येषां नाशितमात्मनः ।
तेषामादित्यवज्ज्ञानं प्रकाशयति तत् परं ॥१६॥
तद्बुद्धयस्तदात्मानस्तन्निष्ठास्तत्परायणाः ।
गच्छन्त्यपुनरावृत्तिं ज्ञाननिर्धूतकल्मषाः ॥ १७ ॥
विद्याविनयसंपन्ने ब्राह्मणे गवि हस्तिनि ।
शुनि चैव श्वपाके च पण्डिताः समदर्शिनः ॥१८॥

इहैव तैर्जितः सर्गो येषां साम्ये स्थितं मनः।
निर्दोषंहिसमंब्रह्मतस्माद्ब्रह्मणितेस्थिताः॥१९॥
न प्रहृष्येत् प्रियं प्राप्य नोद्विजेत् प्राप्य चाप्रियं।
स्थिरबुद्धिरसंमूढो ब्रह्मविद्ब्रह्मणि स्थितः॥२०॥
बाह्यस्पर्शेष्वसक्तात्मा विन्दत्यात्मनि यत् सुखं।
स ब्रह्मयोगयुक्तात्मा सुखमक्षयमश्नुते॥ २१॥
येहि संस्पर्शजा भोगा दुःखयोनय एव ते।
आद्यन्तवन्तः कौन्तेय न तेषु रमते बुधः॥ २२॥
शक्नोतीहैव यः सोढुं प्राक् शरीरविमोक्षणात्।
कामक्रोधोद्भवं वेगं स युक्तः स सुखी नरः॥२३॥
योऽन्तःसुखोऽन्तरारामस्तथान्तर्ज्योतिरेव यः।
सयोगीब्रह्मनिर्वाणंब्रह्मभूतोऽधिगच्छति॥२४॥
लभन्ते ब्रह्मनिर्वाणमृषयः क्षीणकल्मषाः।
छिन्नद्वैधा यतात्मानःसर्वभूतहिते रताः॥ २५॥
कामक्रोधवियुक्तानां यतीनां यतचेतसां।
अभितो ब्रह्मनिर्वाण वर्तते विदितात्मनां॥२६॥
स्पर्शान् कृत्वा बहिर्बाह्यांश्चक्षुश्चैवान्तरे भ्रुवोः।
प्राणापानौसमौकृत्वानासाभ्यन्तरचारिणौ॥२७॥
यतेन्द्रियमनोबुद्धिर्मुनिर्मोक्षपरायणः।
विगतेच्छाभयक्रोधोयःसदामुक्तएवसः॥ २८॥
भोक्तारं यज्ञतपसां सर्वलोकमहेश्वरं।
सुहृदंसर्वभूतानांज्ञात्वामांशान्तिमृच्छति॥२९॥
इतिश्रीभगवद्गीता॰कर्मसंन्यासयोगोनाम
पञ्चमोऽध्यायः

LECTURE VI.

॥ श्रीभगवानुवाच ॥

अनाश्रितः कर्मफलं कार्यं कर्म करोति यः।
ससंन्यासीचयोगीचननिरग्निर्नचाक्रियः॥ १॥
यं संन्यासमिति प्राहुर्योगं तं विद्धि पाण्डव।
न ह्यसंन्यस्तसंकल्पो योगी भवति कश्चन॥ २॥
आरुरुक्षोर्मुनेर्योगं कर्म कारणमुच्यते।
योगारूढस्य तस्यैव शमः कारणमुच्यते॥ ३॥
यदा हि नेन्द्रियार्थेषु न कर्मस्वनुषज्जते।
सर्वसंकल्पसंन्यासी योगारूढस्तदोच्यते॥ ४॥
उद्धरेदात्मनात्मानं नात्मानमवसादयेत्।
आत्मैव ह्यात्मनो बन्धुरात्मैव रिपुरात्मनः॥ ५॥
बन्धुरात्मात्मनस्तस्य येनात्मैवात्मना जितः।
अनात्मनस्तु शत्रुत्वे वर्तेतात्मैव शत्रुवत्॥ ६॥
जितात्मनः प्रशान्तस्य परमात्मा समाहितः।
शीतोष्णसुखदुःखेषु तथा मानापमानयोः॥
ज्ञानविज्ञानतृप्तात्मा कूटस्थो विजितेन्द्रियः।
युक्त इत्युच्यते योगी समलोष्टाश्मकाञ्चनः॥८॥
सुहृन्मित्रार्युदासीनमध्यस्थद्वेष्यबन्धुषु।
साधुष्वपि च पापेषु समबुद्धिर्विशिष्यते॥ ९॥
योगी युञ्जीत सततमात्मानं रहसि स्थितः।
एकाकी यतचित्तात्मानिराशीरपरिग्रहः॥१०॥
शुचौ देशे प्रतिष्ठाप्य स्थिरमासनमात्मनः।
नात्युच्छ्रितं नातिनीचं चैलाजिनकुशोत्तरं॥११॥
तत्रैकाग्रं मनः कृत्वा यतचित्तेन्द्रियक्रियः।
उपविश्यासने युंज्याद्योगमात्मविशुद्धये॥ १२॥
समं कायशिरोग्रीवं धारयन्नचल स्थिरः।
सम्प्रेक्ष्यनासिकाग्रंस्वदिशश्चानवलोकयन्॥१३॥
प्रशान्तात्मा विगतभीर्ब्रह्मचारिव्रते स्थितः
मनः संयम्य मच्चित्तो युक्त आसीत मत्परः॥१४॥
युञ्जन्नेवं सदात्मान योगी नियतमानसः।
शान्ति निर्वाणपरमां मत्संस्थामधिगच्छति॥१५॥
नात्यश्नतस्तु योगोऽस्ति न चैकान्तमनश्नतः।
न चातिस्वप्नशीलस्य जाग्रतो नैव चार्जुन॥१६॥

युक्ताहारविहारस्य युक्तचेष्टस्य कर्मसु ।
युक्तस्वप्नावबोधस्य योगो भवति दुःखहा ॥ १७ ॥
यदा विनियतं चित्तमात्मन्येवावतिष्ठते ।
निस्पृहः सर्वकामेभ्यो युक्त इत्युच्यते तदा ॥१८॥
यथा दीपो निवातस्थो नेङ्गते सोपमा स्मृता ।
योगिनो यतचित्तस्य युञ्जतो योगमात्मनः ॥१९॥
यत्रोपरमते चित्तं निरुद्धं योगसेवया ।
यत्र चैवात्मनात्मानं पश्यन्नात्मनि तुष्यति ॥२०॥
सुखमात्यन्तिकं यत्तद्बुद्धिग्राह्यमतीन्द्रियं ।
वेत्ति यत्र न चैवायं स्थितश्चलति तत्त्वतः ॥२१॥
यं लब्ध्वा चापरं लाभं मन्यते नाधिकं ततः ।
यस्मिन्स्थितोनदुःखेनगुरुणापिविचाल्यते ॥२२॥
तं विद्याद्दुःखसंयोगवियोगं योगसञ्ज्ञितं ।
स निश्चयेन योक्तव्यो योगो निर्विण्णचेतसा॥२३॥
संकल्पप्रभवान् कामांस्त्यक्त्वा सर्वानशेषतः ।
मनसैवेन्द्रियग्रामं विनियम्य समन्ततः ॥ २४ ॥
शनैः शनैरुपरमेद्बुद्ध्या धृतिगृहीतया ।
आत्मसंस्थंमनःकृत्वानकिंचिदपिचिन्तयेत् ॥२५॥
यतो यतो निश्चरति मनश्चञ्चलमस्थिरं ।
ततस्ततो नियम्यैतदात्मन्येव वशं नयेत् ॥ २६ ॥
प्रशान्तमनसं ह्येनं योगिनं सुखमुत्तमं ।
उपैति शान्तरजसं ब्रह्मभूतमकल्मषं ॥ २७ ॥
युञ्जन्नेवं सदात्मानं योगीविगतकल्मषः ।
सुखेन ब्रह्मसंस्पर्शमत्यन्तं सुखमश्नुते ॥ २८ ॥
सर्वभूतस्थमात्मानं सर्वभूतानि चात्मनि ।
ईक्षते योगयुक्तात्मा सर्वत्र समदर्शनः ॥ २९ ॥
यो मां पश्यति सर्वत्र सर्वं च मयि पश्यति ।
तस्याहंनप्रणश्यामिसचमेनप्रणश्यति ॥ ३० ॥
सर्वभूतस्थितं यो मां भजत्येकत्वमास्थितः ।
सर्वथा वर्तमानो ऽपि स योगी मयि वर्तते॥३१॥

आत्मौपम्येन सर्वत्र समं पश्यति यो ऽर्जुन ।
सुखंवायदिवादुःखंसयोगीपरमोमतः ॥ ३२ ॥

॥ अर्जुन उवाच ॥

यो ऽयं योगस्त्वया प्रोक्तः साम्येन मधुसूदन ।
एतस्याहंनपश्यामिचञ्चलत्वात्स्थितिंस्थिरां॥३३॥
चञ्चलं हि मनः कृष्ण प्रमाथि बलवद्दृढं ।
तस्याहं निग्रहं मन्ये वायोरिव सुदुष्करं ॥ ३४ ॥

॥ श्रीभगवानुवाच ॥

असंशयं महाबाहो मनो दुर्निग्रहं चलं ।
अभ्यासेन तु कौन्तेय वैराग्येण च गृह्यते ॥३५॥
असंयतात्मना योगो दुष्प्राप इति मे मतिः ।
वश्यात्मना तुयततांशक्योऽवाप्तुमुपायतः ॥३६॥

॥ अर्जुन उवाच ॥

अयतिः श्रद्धयोपेतो योगाच्चलितमानसः ।
अप्राप्ययोगसंसिद्धिंकांगतिंकृष्णगच्छति॥ ३७ ॥
कच्चिन्नोभयविभ्रष्टश्छिन्नाभ्रमिव नश्यति ।
अप्रतिष्ठोमहाबाहोविमूढोब्रह्मणःपथि ॥ ३८ ॥
एतन्मे संशयं कृष्ण छेत्तुमर्हस्यशेषतः ।
त्वदन्यः संशयस्यास्य छेत्ता न ह्युपपद्यते ॥३९॥

॥ श्रीभगवानुवाच ॥

पार्थ नैवेह नामुत्र विनाशस्तस्य विद्यते ।
नहिकल्याणकृत्कश्चिद्दुर्गतिंतातगच्छति ॥४०॥
प्राप्य पुण्यकृतां लोकानुषित्वा शाश्वतीः समाः ।
शुचीनांश्रीमतांगेहेयोगभ्रष्टो ऽभिजायते ॥ ४१ ॥
अथ वा योगिनामेव कुले भवति धीमतां ।
एतद्धि दुर्लभतरं लोके जन्म यदीदृशं ॥ ४२ ॥

तत्र तं बुद्धिसंयोगं लभते पौर्वदेहिकं।
यतते च ततो भूयः संसिद्धौ कुरुनन्दन॥ ४३॥
पूर्वाभ्यासेन तेनैव न्हियते न्ह्यवशो ऽपि सः।
जिज्ञासुरपि योगस्य शब्दब्रह्मातिवर्त्तते॥ ४४॥
प्रयत्नाद्यतमानस्तु योगी संशुद्धकिल्बिषः।
अनेकजन्मसंसिद्धस्ततो याति परां गतिं॥ ४५॥
तपस्विभ्योऽधिकोयोगीज्ञानिभ्योऽपिमतोऽधिकः।
कर्मिभ्यश्चाधिकोयोगीतस्माद्योगीभवार्जुन॥४६॥
योगिनामपि सर्वेषां मद्गतेनान्तरात्मना।
श्रद्धावान्भजतेयोमांसमेयुक्ततमोमतः॥ ४७॥

इतिश्रीभगवद्गीता॰आत्मसंयमयोगोनाम षष्ठो ऽध्यायः

LECTURE VII.

॥ श्रीभगवानुवाच ॥

मय्यासक्तमनाः पार्थ योगं युञ्जन् मदाश्रयः।
असंशयं समग्रं मां यथा ज्ञास्यसि तच्छृणु॥ १॥
ज्ञानं ते ऽहं सविज्ञानमिदं वक्ष्याम्यशेषतः।
यज्ज्ञात्वा नेह भूयोऽन्यज्ज्ञातव्यमवशिष्यते॥२॥
मनुष्याणां सहस्रेषु कश्चिद्यतति सिद्धये।
यततामपि सिद्धानां कश्चिन्मां वेत्ति तत्वतः॥३॥
भूमिरापो ऽनलो वायुः खं मनो बुद्धिरेव च।
अहंकार इतीयं मे भिन्ना प्रकृतिरष्टधा॥ ४॥
अपरेयमितस्त्वन्यां प्रकृतिं विद्धि मे परां।
जीवभूतां महाबाहो ययेदं धार्यते जगत॥ ५॥
एतद्योनीनि भूतानि सर्वाणीत्युपधारय।
अहं कृत्स्नस्य जगतः प्रभवः प्रलयस्तथा॥ ६॥
मत्तः परतरं नान्यत किंचिदस्ति धनंजय।
मयि सर्वमिदं प्रोतं सूत्रे मणिगणा इव॥ ७॥
रसो ऽहमप्सु कौन्तेय प्रभास्मि शशिसूर्ययोः।
प्रणवः सर्ववेदेषु शब्दः खे पौरुषं नृषु॥ ८॥
पुण्यो गन्धः पृथिव्यां च तेजश्चास्मि विभावसौ।
जीवनं सर्वभूतेषु तपश्चास्मि तपस्विषु॥ ९॥
बीजं मां सर्वभूतानां विद्धि पार्थ सनातनं।
बुद्धिर्बुद्धिमतामस्मि तेजस्तेजस्विनामहं॥ १०॥
बलं बलवतां चाहं कामरागविवर्जितं।
धर्माविरुद्धो भूतेषु कामो ऽस्मि भरतर्षभ॥ ११॥
येचैव सात्विका भावाराजसा स्तामसाश्चये।
मत्त एवेति तान् विद्धि नं त्वहं तेषु ते मयि॥१२॥
त्रिभिर्गुणमयैर्भावैरेभिः सर्वमिदं जगत्।
मोहितं नाभिजानाति मामेभ्यः परमव्ययं॥१३॥
दैवी ह्येषा गुणमयी मम माया दुरत्यया।
मामेव ये प्रपद्यन्ते मायामेतां तरन्ति ते॥१४॥
न मां दुष्कृतिनो मूढाः प्रपद्यन्ते नराधमाः।
माययापहृतज्ञाना आसुरं भावमाश्रिताः॥१५॥
चतुर्विधा भजन्ते मां जनाः सुकृतिनो ऽर्जुन।
आर्त्तोजिज्ञासुरर्थार्थीज्ञानीचभरतर्षभ॥ १६॥
तेषांज्ञानी नित्ययुक्त एकभक्तिर्विशिष्यते।
प्रियोहिज्ञानिनोऽत्यर्थमहंसचममप्रियः॥ १७॥
उदाराः सर्व एवैते ज्ञानी त्वात्मैव मे मतं।
आस्थितःसहियुक्तात्मामामेवानुत्तमांगतिं॥१८॥
बहूनां जन्मनामन्ते ज्ञानवान् मां प्रपद्यते।
वासुदेवः सर्वमिति स महात्मा सुदुर्लभः॥१९॥
कामैस्तैस्तैर्हृतज्ञानाः प्रपद्यन्ते ऽन्यदेवताः।
तंतंनियममास्थायप्रकृत्यानियताःस्वया॥ २०॥
यो यो यां यां तनुं भक्तः श्रद्धयार्चितुमिच्छति।
तस्य तस्याचलां श्रद्धां तामेव विदधाम्यहं॥२१॥
स तया श्रद्धया युक्तस्तस्याराधनमीहते।
लभतेचततःकामान्मयैवविहितान्हितान्॥२२॥

अन्तवत् तु फलं तेषां तद्भवत्यल्पचेतसां ।
देवान्देवयजो यान्ति मद्भक्ता यान्ति मामपि ॥२३॥
अव्यक्तं व्यक्तिमापन्नं मन्यन्ते मामबुद्धयः ।
परं भावमजानन्तो ममाव्ययमनुत्तमं ॥ २४ ॥
नाहं प्रकाशः सर्वस्य योगमायासमावृतः ।
मूढोऽयं नाभिजानाति लोको मामजमव्ययं ॥२५॥
वेदाहं समतीतानि वर्तमानानि चार्जुन ।
भविष्याणि च भूतानि मां तु वेद न कश्चन ॥ २६ ॥
इच्छाद्वेषसमुत्थेन द्वन्द्वमोहेन भारत ।
सर्वभूतानि संमोहं सर्गे यान्ति परंतप ॥ २७ ॥
येषां त्वन्तगतं पापं जनानां पुण्यकर्मणां ।
ते द्वन्द्वमोहनिर्मुक्ता भजन्ते मां दृढव्रताः ॥ २८ ॥
जरामरणमोक्षाय मामाश्रित्य यतन्ति ये ।
ते ब्रह्म तद्विदुः कृत्स्नमध्यात्मं कर्म चाखिलं ॥२९॥
साधिभूताधिदैवं मां साधियज्ञं च ये विदुः ।
प्रयाणकाले ऽपि च मां ते विदुर्युक्तचेतसः ॥३०॥

इति श्रीभगवद्गीता° विज्ञानयोगो नाम सप्तमोऽध्यायः

LECTURE VIII

॥ अर्जुन उवाच ॥

किं तद्ब्रह्म किमध्यात्मं किं कर्म पुरुषोत्तम ।
अधिभूतं च किं प्रोक्तमधिदैवं किमुच्यते ॥ १ ॥
अधियज्ञः कथं को ऽत्र देहे ऽस्मिन् मधुसूदन ।
प्रयाणकाले च कथं ज्ञेयोऽसि नियतात्मभिः ॥२॥

॥ श्रीभगवानुवाच ॥

अक्षरं ब्रह्म परमं स्वभावो ऽध्यात्ममुच्यते ।
भूतभावोद्भवकरो विसर्गः कर्मसंज्ञितः ॥ ३ ॥
अधिभूतं क्षरो भावः पुरुषश्चाधिदैवतं ।
अधियज्ञो ऽहमेवात्र देहे देहभृतां वर ॥ ४ ॥
अन्तकाले च मामेव स्मरन् मुक्त्वा कलेवरं ।
यः प्रयाति स मद्भावं याति नास्त्यत्र संशयः ॥५॥
यं यं वापि स्मरन् भावं त्यजत्यन्ते कलेवरं ।
तं तमेवैति कौन्तेय सदा तद्भावभावितः ॥ ६ ॥
तस्मात् सर्वेषु कालेषु मामनुस्मर युध्य च ।
मय्यर्पितमनोबुद्धिर्मामेवैष्यस्यसंशयः ॥ ७ ॥
अभ्यासयोगयुक्तेन चेतसा नान्यगामिना ।
परमं पुरुषं दिव्यं याति पार्थानुचिन्तयन् ॥ ८ ॥
कविं पुराणमनुशासितारम्
अणोरणीयांसमनुस्मरेद्यः ।
सर्वस्य धातारमचिन्त्यरूपम्
आदित्यवर्णं तमसः परस्तात् ॥ ९ ॥
प्रयाणकाले मनसाचलेन
भक्त्या युक्तो योगबलेन चैव ।
भ्रुवोर्मध्ये प्राणमावेश्य सम्यक्
स तं परं पुरुषमुपैति दिव्यं ॥ १० ॥
यदक्षरं वेदविदो वदन्ति
विशन्ति यद्यतयो वीतरागाः ।
यदिच्छन्तो ब्रह्मचर्यं चरन्ति
तत् ते पदं संग्रहेण प्रवक्ष्ये ॥ ११ ॥
सर्वद्वाराणि संयम्य मनो हृदि निरुध्य च ।
मूर्ध्न्याधायात्मनः प्राणमास्थितो योगधारणां ॥१२॥
ओमित्येकाक्षरं ब्रह्म व्याहरन् मामनुस्मरन् ।
यः प्रयाति त्यजन् देहं स याति परमां गतिं ॥ १३ ॥
अनन्यचेताः सततं यो मां स्मरति नित्यशः ।
तस्याहं सुलभः पार्थ नित्ययुक्तस्य योगिनः ॥१४॥
मामुपेत्य पुनर्जन्म दुःखालयमशाश्वतं ।
नाप्नुवन्ति महात्मानः संसिद्धिं परमां गताः ॥१५॥

आब्रह्मभुवनाल्लोकाः पुनरावर्तिनोऽर्जुन ।
मामुपेत्य तु कौन्तेय पुनर्जन्म न विद्यते ॥ १६ ॥
सहस्रयुगपर्यन्तमहर्यद्ब्रह्मणो विदुः
रात्रिंयुगसहस्रान्तांतेऽहोरात्रविदो जनाः ॥१७॥
अव्यक्ताद्व्यक्तयः सर्वाः प्रभवन्त्यहरागमे ।
रात्र्यागमे प्रलीयन्ते तत्रैवाव्यक्तसंज्ञके ॥ १८ ॥
भूतग्रामः स एवायं भूत्वा भूत्वा प्रलीयते ।
रात्र्यागमेऽवशः पार्थ प्रभवत्यहरागमे ॥ १९ ॥
परस्तस्मात् तु भावोऽन्योऽव्यक्तोऽव्यक्तात् सनातनः ।
यः स सर्वेषु भूतेषु नश्यत्सु न विनश्यति ॥२०॥
अव्यक्तोऽक्षर इत्युक्तस्तमाहुः परमां गतिं ।
यं प्राप्य न निवर्त्तन्ते तद्धाम परमं मम ॥ २१ ॥
पुरुषः स परः पार्थ भक्त्या लभ्यस्त्वनन्यया ।
यस्यान्तःस्थानि भूतानि येन सर्वमिदं ततं॥२२॥
यत्र काले त्वनावृत्तिमावृत्तिं चैव योगिनः ।
प्रयाता यान्तितंकालंवक्ष्यामिभरतर्षभ ॥ २३ ॥
अग्निर्ज्योतिरहः शुक्लः षण्मासा उत्तरायणं।
तत्र प्रयाता गच्छन्ति ब्रह्म ब्रह्मविदो जनाः ॥ २४ ॥
धूमो रात्रिस्तथा कृष्णः षण्मासा दक्षिणायनं ।
तत्र चान्द्रमसं ज्योतिर्योगी प्राप्य निवर्त्तते॥२५॥
शुक्लकृष्णे गती ह्येते जगतः शाश्वते मते ।
एकया यात्यनावृत्तिमन्ययावर्त्तते पुनः ॥ २६ ॥
नैते सृती पार्थ जानन् योगी मुह्यति कश्चन ।
तस्मात् सर्वेषु कालेषु योगयुक्तो भवार्जुन ॥२७॥
वेदेषु यज्ञेषु तपःसु चैव
दानेषु यत् पुण्यफलं प्रदिष्टं ।
अत्येति तत् सर्वमिदं विदित्वा
योगी परं स्थानमुपैति चाद्यं ॥ २८ ॥

इतिश्रीभगवद्गीता०अक्षरपरब्रह्मयोगोनाम अष्टमोऽध्यायः

LECTURE IX.

॥ श्रीभगवानुवाच ॥

इदं तु ते गुह्यतमं प्रवक्ष्याम्यनसूयवे ।
ज्ञानं विज्ञानसहितं यज्ज्ञात्वा मोक्ष्यसेऽशुभात् ॥ १ ॥
राजविद्या राजगुह्यं पवित्रमिदमुत्तमं ।
प्रत्यक्षावगमं धर्म्यं सुसुखं कर्त्तुमव्ययं ॥ २॥
अश्रद्दधानाः पुरुषा धर्मस्यास्य परंतप ।
अप्राप्य मां निवर्त्तन्ते मृत्युसंसारवर्त्मनि ॥ ३ ॥
मया ततमिदं सर्वं जगदव्यक्तमूर्त्तिना ।
मत्स्थानि सर्वभूतानि न चाहं तेष्ववस्थितः ॥४॥
न च मत्स्थानि भूतानि पश्य मे योगमैश्वरं ।
भूतभृन्न च भूतस्थो ममात्मा भूतभावनः ॥ ५ ॥
यथाकाशस्थितो नित्यं वायुः सर्वत्रगो महान् ।
तथा सर्वाणि भूतानि मत्स्थानीत्युपधारय ॥ ६ ॥
सर्वभूतानि कौन्तेय प्रकृतिं यान्ति मामिकां ।
कल्पक्षये पुनस्तानि कल्पादौ विसृजाम्यहं ॥७॥
प्रकृतिं स्वामवष्टभ्य विसृजामि पुनः पुनः
भूतग्राममिमं कृत्स्नमवशं प्रकृतेर्वशात् ॥ ८ ॥
न च मां तानि कर्माणि निबध्नन्ति धनंजय ।
उदासीनवदासीनमसक्तं तेषु कर्मसु ॥ ९ ॥
मयाध्यक्षेण प्रकृतिः सूयते सचराचरं ।
हेतुनानेन कौन्तेय जगद्विपरिवर्त्तते ॥ १० ॥
अवजानन्ति मां मूढा मानुषीं तनुमाश्रितं ।
परं भावमजानन्तो मम भूतमहेश्वरं ॥ ११ ॥

मोघाशा मोघकर्माणो मोघज्ञाना विचेतसः ।
राक्षसीमासुरींचैवप्रकृतिंमोहिनींश्रिताः ॥१२॥
महात्मानस्तु मां पार्थ दैवीं प्रकृतिमाश्रिताः ।
भजन्त्यनन्यमनसो ज्ञात्वा भूतादिमव्ययं ॥१३॥
सततं कीर्तयन्तो मां यतन्तश्च दृढव्रताः ।
नमस्यन्तश्च मां भक्त्या नित्ययुक्ता उपासते ॥१४॥
ज्ञानयज्ञेन चाप्यन्ये यजन्तो मामुपासते ।
एकत्वेन पृथक्त्वेन बहुधा विश्वतोमुखं ॥ १५ ॥
अहं क्रतुरहं यज्ञः स्वधाहमहमौषधं ।
मन्त्रो ऽहमहमेवाज्यमहमग्निरहं हुतं ॥ १६ ॥
पिताहमस्य जगतो माता धाता पितामहः ।
वेद्यं पवित्रमोंकार ऋक् साम यजुरेव च ॥१७॥
गतिर्भर्ता प्रभुः साक्षी निवासः शरणं सुहृत् ।
प्रभवः प्रलयः स्थानं निधानं बीजमव्ययं ॥१८॥
तपाम्यहमहं वर्षं निगृह्णाम्युत्सृजामि च ।
अमृतं चैव मृत्युश्च सदसच्चाहमर्जुन ॥ १९ ॥
त्रैविद्या मां सोमपाः पूतपापा
यज्ञैरिष्ट्वा स्वर्गतिं प्रार्थयन्ते ।
ते पुण्यमासाद्य सुरेन्द्रलोकम्
अश्नन्ति दिव्यान् दिवि देवभोगान् ॥ २० ॥
ते तं भुक्त्वा स्वर्गलोकं विशालं
क्षीणे पुण्ये मर्त्यलोकं विशन्ति ।
एवं त्रयीधर्ममनुप्रपन्ना
गतागतं कामकामा लभन्ते ॥ २१ ॥
अनन्याश्चिन्तयन्तो मां ये जनाः पर्युपासते ।
तेषां नित्याभियुक्तानां योगक्षेमं वहाम्यहं ॥२२॥
ये ऽप्यन्यदेवता भक्ता यजन्ते श्रद्धयान्विताः ।
ते ऽपि मामेव कौन्तेय यजन्त्यविधिपूर्वकं ॥२३॥
अहं हि सर्वयज्ञानां भोक्ता च प्रभुरेव च ।
न तु मामभिजानन्ति तत्त्वेनातश्च्यवन्ति ते ॥२४॥
यान्ति देवव्रता देवान् पितॄन् यान्ति पितृव्रताः ।
भूतानियान्तिभूतेज्यायान्तिमद्याजिनोऽपिमां
॥ २५ ॥
पत्रं पुष्पं फलं तोयं यो मे भक्त्या प्रयच्छति ।
तदहं भक्त्युपहृतमश्नामिप्रयतात्मनः ॥ २६ ॥
यत् करोषि यदश्नासि यज्जुहोषि ददासि यत् ।
यत् तपस्यसि कौन्तेय तत् कुरुष्व मदर्पणं ॥२७॥
शुभाशुभफलैरेवं मोक्ष्यसे कर्मबन्धनैः ।
संन्यासयोगयुक्तात्मा विमुक्तो मामुपैष्यसि ॥२८॥
समो ऽहं सर्वभूतेषु न मे द्वेष्यो ऽस्ति न प्रियः ।
येभजन्तितुमांभक्त्यामयितेतेषुचाप्यहं ॥ २९ ॥
अपि चेत् सुदुराचारो भजते मामनन्यभाक् ।
साधुरेवसमन्तव्यःसम्यग्व्यवसितोहिसः ॥ ३० ॥
क्षिप्रं भवति धर्मात्मा शश्वच्छान्तिं निगच्छति ।
कौन्तेयप्रतिजानीहिनमेभक्तःप्रणश्यति ॥ ३१ ॥
मां हि पार्थ व्यपाश्रित्य ये ऽपि स्युः पापयोनयः
स्त्रियो वैश्यास्तथा शूद्रास्ते ऽपि यान्ति परां गतिं
॥ ३२ ॥
किं पुनर्ब्राह्मणाः पुण्या भक्ता राजर्षयस्तथा ।
अनित्यमसुखं लोकमिमं प्राप्य भजस्व मां ॥३३॥
मन्मना भव मद्भक्तो मद्याजी मां नमस्कुरु ।
मामेवैष्यसि युक्त्वैवमात्मानं मत्परायणः ॥ ३४ ॥
इति श्रीभगवद्गी० राजविद्याराजगुह्ययोगो
नाम नवमो ऽध्यायः

LECTURE X.

॥ श्रीभगवानुवाच ॥

भूय एव महाबाहो शृणु मे परमं वचः ।
यत्तेऽहंप्रीयमाणायवक्ष्यामिहितकाम्यया ॥१॥

न मे विदुः सुरगणाः प्रभवं न महर्षयः ।
अहमादिर्हि देवानां महर्षीणां च सर्वशः॥ २ ॥
यो मामजमनादिं च वेत्ति लोकमहेश्वरं ।
असंमूढः स मर्त्येषु सर्वपापैः प्रमुच्यते ॥ ३ ॥
बुद्धिर्ज्ञानमसंमोहः क्षमा सत्यं दमः शमः ।
सुखं दुःखं भवो ऽभावो भयं चाभयमेव च ॥ ४ ॥
अहिंसा समता तुष्टिस्तपो दानं यशो ऽयशः ।
भवन्ति भावा भूतानां मत्त एव पृथग्विधाः॥ ५ ॥
महर्षयः सप्त पूर्वे चत्वारो मनवस्तथा ।
मद्भावामानसाजातायेषांलोकइमाःप्रजाः ॥ ६ ॥
एतां विभूतिं योगं च मम यो वेत्ति तत्वतः ।
सो ऽविकम्पेन योगेन युज्यते नात्र संशयः ॥ ७ ॥
अहं सर्वस्य प्रभवो मत्तः सर्वं प्रवर्तते ।
इति मत्वा भजन्ते मां बुधा भावसमन्विताः ॥८॥
मच्चित्ता मद्गतप्राणा बोधयन्तः परस्परं ।
कथयन्तश्च मां नित्य तुष्यन्ति च रमन्ति च ॥९॥
तेषां सततयुक्तानां भजतां प्रीतिपूर्वकं ।
ददामि बुद्धियोगं त येन मामुपयान्ति ते ॥१०॥
तेषामेवानुकम्पार्थमहमज्ञानजं तमः ।
नाशयाम्यात्मभावस्थोज्ञानदीपेनभास्वता ॥११॥

॥ अर्जुन उवाच ॥

परं ब्रह्म परं धाम पवित्रं परमं भवान् ।
पुरुषं शाश्वतं दिव्यमादिदेवमजं विभुं॥ १२ ॥
आहुस्त्वामृषयः सर्वे देवर्षिर्नारदस्तथा ।
असितो देवलो व्यासःस्वयं चैव ब्रवीषि मे॥१३॥
सर्वमेतदृतं मन्ये यन्मां वदसि केशव ।
नहितेभगवन्व्यक्तिंविदुर्देवानदानवाः ॥ १४ ॥
स्वयमेवात्मनात्मानं वेत्थ त्व पुरुषोत्तम ।
भूतभावन भूतेश देवदेव जगत्पते ॥ १५ ॥

वक्तुमर्हस्यशेषेण दिव्या ह्यात्मविभूतयः ।
याभिर्विभूतिभिर्लोकानिमांस्त्वं व्याप्य तिष्ठसि
॥ १६ ॥
कथं विद्यामहं योगिंस्त्वां सदा परिचिन्तयन् ।
केषुकेषुचभावेषुचिन्त्योऽसिभगवन्मया ॥ १७ ॥
विस्तरेणात्मनो योगं विभूतिं च जनार्दन ।
भूयःकथयतृप्तिर्हिशृण्वतोनास्तिमेऽमृतं ॥ १८ ॥

॥ श्रीभगवानुवाच ॥

हन्त ते कथयिष्यामि दिव्या ह्यात्मविभूतयः ।
प्राधान्यतःकुरुश्रेष्ठनास्त्यन्तोविस्तरस्यमे ॥ १९ ॥
अहमात्मा गुडाकेश सर्वभूताशयस्थितः ।
अहमादिश्च मध्यं च भूतानामन्त एव च ॥२०॥
आदित्यानामहं विष्णुर्ज्योतिषां रविरंशुमान् ।
मरीचिर्मरुतामस्मि नक्षत्राणामहं शशी ॥ २१ ॥
वेदानां सामवेदो ऽस्मि देवानामस्मि वासवः ।
इन्द्रियाणांमनश्चास्मिभूतानामस्मिचेतना ॥२२॥
रुद्राणां शङ्करश्चास्मि वित्तेशो यक्षरक्षसां ।
वसूनां पावकश्चास्मि मेरुः शिखरिणामहं ॥२३॥
पुरोधसां च मुख्यं मां विद्धि पार्थ बृहस्पतिं ।
सेनानीनामहं स्कन्दः सरसामस्मि सागरः ॥२४॥
महर्षीणां भृगुरहं गिरामस्म्येकमक्षरं ।
यज्ञानां जपयज्ञो ऽस्मि स्थावराणां हिमालयः
॥ २५ ॥
अश्वत्थः सर्ववृक्षाणां देवर्षीणां च नारदः ।
गन्धर्वाणांचित्ररथःसिद्धानांकपिलोमुनिः ॥२६॥
उच्चैःश्रवसमश्वानां विद्धि माममृतोद्भवं ।
ऐरावतं गजेन्द्राणां नराणां च नराधिपं॥ २७ ॥
आयुधानामहं वज्रं धेनूनामस्मि कामधुक् ।
प्रजनश्चास्मिकन्दर्पःसर्पाणामस्मिवासुकिः ॥२८॥

अनन्तश्चास्मि नागानां वरुणो यादसामहं ।
पितॄणामर्यमा चास्मि यमः संयमतामहं ॥ २९ ॥
प्रल्हादश्चास्मि दैत्यानां कालः कलयतामहं ।
मृगाणांचमृगेन्द्रोऽहंवैनतेयश्चपक्षिणां ॥ ३० ॥
पवनः पवतामस्मि रामः शस्त्रभृतामहं ।
झषाणांमकरश्चास्मिस्रोतसामस्मिजान्हवी ॥३१॥
सर्गाणामादिरन्तश्च मध्यं चैवाहमर्जुन ।
अध्यात्मविद्याविद्यानांवादःप्रवदतामहं ॥३२॥
अक्षराणामकारो ऽस्मि द्वन्द्वः सामासिकस्य च ।
अहमेवाक्षयःकालोधाताहंविश्वतोमुखः ॥ ३३ ॥
मृत्युः सर्वहरश्चाहमुद्भवश्च भविष्यतां ।
कीर्तिःश्रीर्वाक्चनारीणांस्मृतिर्मेधाधृतिःक्षमा॥३४॥
बृहत्साम तथा साम्नां गायत्री छन्दसामहं ।
मासानांमार्गशीर्षोऽहमृतूनांकुसुमाकरः ॥३५॥
द्यूतं छलयतामस्मि तेजस्तेजस्विनामहं ।
जयोऽस्मिव्यवसायोऽस्मिसत्वंसत्ववतामहं ॥३६॥
वृष्णीनां वासुदेवो ऽस्मि पाण्डवानां धनंजयः ।
मुनीनामप्यहं व्यासःकवीनामुशनाः कविः ॥३७॥
दण्डो दमयतामस्मि नीतिरस्मि जिगीषतां ।
मौनं चैवास्मि गुह्यानां ज्ञानं ज्ञानवतामहं॥३८॥
यच्चापि सर्वभूतानां बीजं तदहमर्जुन ।
नतदस्तिविनायत्स्यान्मयाभूतंचराचरं ॥ ३९ ॥
नान्तो ऽस्ति मम दिव्यानां विभूतीनां परंतप ।
एष तूद्देशतः प्रोक्तो विभूतेर्विस्तरो मया ॥ ४० ॥
यद्यद्विभूतिमत् सत्वं श्रीमदूर्जितमेव वा ।
तत्तदेवावगच्छ त्वं मम तेजों ऽशसंभव ॥ ४१ ॥
अथ वा बहुनैतेन किं ज्ञातेन तवार्जुन ।
विष्टभ्याहमिदंकृत्स्नमेकांशेनस्थितोजगत्॥ ४२ ॥
इति श्रीभगवद्गीतासुविभूतियोगो नाम
दशमो ऽध्यायः

LECTURE XI.

॥ अर्जुन उवाच ॥

मदनुग्रहाय परं गुह्यमध्यात्मसंज्ञितं ।
यत् त्वयोक्तं वचस्तेन मोहोऽयं विगतो मम ॥१॥
भवाप्ययौ हि भूतानां श्रुतौ विस्तरशो मया ।
त्वत्तः कमलपत्राक्ष माहात्म्यमपि चाव्ययं॥ २ ॥
एवमेतद्यथात्थ त्वमात्मानं परमेश्वर ।
द्रष्टुमिच्छामि ते रूपमैश्वरं पुरुषोत्तम ॥ ३ ॥
मन्यसे यदि तच्छक्यं मया द्रष्टुमिति प्रभो ।
योगेश्वर ततो मे त्वं दर्शयात्मानमव्ययं ॥ ४ ॥

॥ श्रीभगवानुवाच ॥

पश्य मे पार्थ रूपाणि शतशो ऽथ सहस्रशः ।
नानाविधानिदिव्यानिनानावर्णाकृतीनिच ॥५॥
पश्यादित्यान् वसून् रुद्रानश्विनौ मरुतस्तथा ।
बहून्यदृष्टपूर्वाणि पश्याश्चर्याणि भारत ॥ ६ ॥
इहैकस्थं जगत् कृत्स्नं पश्याद्य सचराचरं ।
मम देहे गुडाकेश यच्चान्यद्द्रष्टुमिच्छसि ॥ ७ ॥
न तु मां शक्ष्यसे द्रष्टुमनेनैव स्वचक्षुषा ।
दिव्यं ददामि ते चक्षुः पश्य मे योगमैश्वरं ॥८॥

॥ संजय उवाच ॥

एवमुक्त्वा ततो राजन् महायोगेश्वरो हरिः ।
दर्शयामास पार्थाय परमं रूपमैश्वरं ॥ ९ ॥
अनेकवक्त्रनयनमनेकाद्भुतदर्शनं ।
अनेकदिव्याभरणं दिव्यानेकोद्यतायुधं ॥ १० ॥
दिव्यमाल्याम्बरधरं दिव्यगन्धानुलेपनं ।
सर्वाश्चर्यमयं दीप्तमनन्तं विश्वतोमुखं ॥ ११ ॥

दिवि सूर्यसहस्रस्य भवेद्युगपदुत्थिता ।
यदि भाः सदृशी सा स्याद्भासस्तस्य महात्मनः ॥१२॥
तत्रैकस्थं जगत् कृत्स्नं प्रविभक्तमनेकधा ।
अपश्यद्देवदेवस्य शरीरे पाण्डवस्तदा ॥ १३ ॥
ततः स विस्मयाविष्टो हृष्टरोमा धनंजयः ।
प्रणम्य शिरसा देवं कृताञ्जलिरभाषत ॥ १४ ॥

॥ अर्जुन उवाच ॥

पश्यामि देवांस्तव देव देहे
सर्वांस्तथा भूतविशेषसंघान् ।
ब्रह्माणमीशं कमलासनस्थं
ऋषींश्च सर्वानुरगांश्च दिव्यान् ॥ १५ ॥
अनेकबाहूदरवक्त्रनेत्रं
पश्यामि त्वां सर्वतो ऽनन्तरूप ।
नान्तं न मध्यं न पुनस्तवादिं
पश्यामि विश्वेश्वर विश्वरूप ॥ १६ ॥
किरीटिनं गदिनं चक्रिणं च
तेजोराशिं सर्वतो दीप्तिमन्तं ।
पश्यामि त्वां दुर्निरीक्ष्यं समन्ताद्
दीप्तानलार्कद्युतिमप्रमेयं ॥ १७ ॥
त्वमक्षरं परमं वेदितव्यं
त्वमस्य विश्वस्य परं निधानं ।
त्वमव्ययः शाश्वतधर्मगोप्ता
सनातनस्त्वं पुरुषो मतो मे ॥ १८ ॥
अनादिमध्यान्तमनन्तवीर्यम्
अनन्तबाहुं शशिसूर्यनेत्रं ।
पश्यामि त्वां दीप्तहुताशवक्त्रं
स्वतेजसा विश्वमिदं तपन्तं ॥ १९ ॥
द्यावापृथिव्योरिदमन्तरं हि
व्याप्तं त्वयैकेन दिशश्च सर्वाः ।
दृष्ट्वाद्भुतं रूपमुग्रं तवेदं
लोकत्रयं प्रव्यथितं महात्मन् ॥ २० ॥
अमी हि त्वां सुरसंघा विशन्ति
केचिद्भीताः प्राञ्जलयो गृणन्ति ।
स्वस्तीत्युक्त्वा महर्षिसिद्धसंघाः
स्तुवन्ति त्वां स्तुतिभिः पुष्कलाभिः ॥ २१ ॥
रुद्रादित्या वसवो ये च साध्या
विश्वे ऽश्विनौ मरुतश्चोष्मपाश्च ।
गन्धर्वयक्षासुरसिद्धसंघा
वीक्षन्ते त्वां विस्मिताश्चैव सर्वे ॥ २२ ॥
रूपं महत् ते बहुवक्त्रनेत्रं
महाबाहो बहुबाहूरुपादं ।
बहूदरं बहुदंष्ट्राकरालं
दृष्ट्वा लोकाः प्रव्यथितास्तथाहं ॥ २३ ॥
नभःस्पृशं दीप्तमनेकवर्णं
व्यात्ताननं दीप्तविशालनेत्रं ।
दृष्ट्वा हि त्वां प्रव्यथितान्तरात्मा
धृतिं न विन्दामि शमं च विष्णो ॥ २४ ॥
दंष्ट्राकरालानि च ते मुखानि
दृष्ट्वैव कालानलसंनिभानि ।
दिशो न जाने न लभे च शर्म
प्रसीद देवेश जगन्निवास ॥ २५ ॥
अमी च त्वां धृतराष्ट्रस्य पुत्राः
सर्वे सहैवावनिपालसंघैः ।
भीष्मो द्रोणः सूतपुत्रस्तथासौ
सहास्मदीयैरपि योधमुख्यैः ॥ २६ ॥
वक्त्राणि ते त्वरमाणा विशन्ति
दंष्ट्राकरालानि भयानकानि ।
केचिद्विलग्ना दशनान्तरेषु
संदृश्यन्ते चूर्णितैरुत्तमाङ्गैः ॥ २७ ॥

यथा नदीनां बहवोऽम्बुवेगाः
समुद्रमेवाभिमुखा द्रवन्ति ।
तथा तवामी नरलोकवीरा
विशन्ति वक्त्राण्यभिविज्वलन्ति ॥ २८ ॥
यथा प्रदीप्तं ज्वलनं पतङ्गा
विशन्ति नाशाय समृद्धवेगाः ।
तथैव नाशाय विशन्ति लोकास्
तवापि वक्त्राणि समृद्धवेगाः ॥ २९ ॥
लेलिह्यसे ग्रसमानः समन्ताल्
लोकान् समग्रान् वदनैर्ज्वलद्भिः ।
तेजोभिरापूर्य जगत् समग्रं
भासस्तवोग्राः प्रतपन्ति विष्णो ॥ ३० ॥
आख्याहि मे को भवानुग्ररूपो
नमोऽस्तु ते देववर प्रसीद ।
विज्ञातुमिच्छामि भवन्तमाद्यं
न हि प्रजानामि तव प्रवृत्तिं ॥ ३१ ॥

॥ श्रीभगवानुवाच ॥

कालोऽस्मि लोकक्षयकृत् प्रवृद्धो
लोकान् समाहर्तुमिह प्रवृत्तः ।
ऋतेऽपि त्वां न भविष्यन्ति सर्वे
येऽवस्थिताः प्रत्यनीकेषु योधाः ॥ ३२ ॥
तस्मात् त्वमुत्तिष्ठ यशो लभस्व
जित्वा शत्रून् भुङ्क्ष्व राज्यं समृद्धं ।
मयैवैते निहताः पूर्वमेव
निमित्तमात्रं भव सव्यसाचिन् ॥ ३३ ॥
द्रोणं च भीष्मं च जयद्रथं च
कर्णं तथान्यानपि योधवीरान् ।
मया हतांस्त्वं जहि मा व्यथिष्ठा
युध्यस्व जेतासि रणे सपत्नान् ॥ ३४ ॥

॥ संजय उवाच ॥

एतच्छ्रुत्वा वचनं केशवस्य
कृताञ्जलिर्वेपमानः किरीटी ।
नमस्कृत्वा भूय एवाह कृष्णं
सगद्गदं भीतभीतः प्रणम्य ॥ ३५ ॥

॥ अर्जुन उवाच ॥

स्थाने हृषीकेश तव प्रकीर्त्या
जगत् प्रहृष्यत्यनुरज्यते च ।
रक्षांसि भीतानि दिशो द्रवन्ति
सर्वे नमस्यन्ति च सिद्धसंघाः ॥ ३६ ॥
कस्माच्च ते न नमेरन् महात्मन्
गरीयसे ब्रह्मणोऽप्यादिकर्त्रे ।
अनन्त देवेश जगन्निवास
त्वमक्षरं सदसत्तत्परं यत् ॥ ३७ ॥
त्वमादिदेवः पुरुषः पुराणस्
त्वमस्य विश्वस्य परं निधानं ।
वेत्तासि वेद्यं च परं च धाम
त्वया ततं विश्वमनन्तरूप ॥ ३८ ॥
वायुर्यमोऽग्निर्वरुणः शशाङ्कः
प्रजापतिस्त्वं प्रपितामहश्च ।
नमो नमस्तेऽस्तु सहस्रकृत्वः
पुनश्च भूयोऽपि नमो नमस्ते ॥ ३९ ॥
नमः पुरस्तादथ पृष्ठतस्ते
नमोऽस्तु ते सर्वत एव सर्व ।
अनन्तवीर्यामितविक्रमस्त्वं
सर्वं समाप्नोषि ततोऽसि सर्वः ॥ ४० ॥
सखेति मत्वा प्रसभं यदुक्तं
हे कृष्ण हे यादव हे सखेति ।

अजानता महिमानं तवेमं
मया प्रमादात् प्रणयेन वापि ॥ ४१ ॥
यच्चावहासार्थमसत्कृतो ऽसि
विहारशय्यासनभोजनेषु ।
एको ऽथ वाप्यच्युत तत्समक्षं
तत् क्षामये त्वामहमप्रमेयं ॥ ४२ ॥
पितासि लोकस्य चराचरस्य
त्वमस्य पूज्यश्च गुरुर्गरीयान् ।
न त्वत्समो ऽस्त्यभ्यधिक कुतो ऽन्यो
लोकत्रये ऽप्यप्रतिमप्रभाव ॥ ४३ ॥
तस्मात् प्रणम्य प्रणिधाय कायं
प्रसादये त्वामहमीशमीड्यं ।
पितेव पुत्रस्य सखेव सख्युः
प्रियः प्रियायार्हसि देव सोढुं ॥ ४४ ॥
अदृष्टपूर्वं हृषितो ऽस्मि दृष्ट्वा
भयेन च प्रव्यथितं मनो मे ।
तदेव मे दर्शय देव रूपं
प्रसीद देवेश जगन्निवास ॥ ४५ ॥
किरीटिनं गदिनं चक्रहस्तम्
इच्छामि त्वां द्रष्टुमहं तथैव ।
तेनैव रूपेण चतुर्भुजेन
सहस्रबाहो भव विश्वमूर्ते ॥ ४६ ॥

॥ श्रीभगवानुवाच ॥

मया प्रसन्नेन तवार्जुनेदं
रूपं परं दर्शितमात्मयोगात् ।
तेजोमयं विश्वमनन्तमाद्यं
यन्मे त्वदन्येन न दृष्टपूर्वं ॥ ४७ ॥
न वेदयज्ञाध्ययनैर्न दानैर्
न च क्रियाभिर्न तपोभिरुग्रैः ।
एवंरूपः शक्य अहं नृलोके
द्रष्टुं त्वदन्येन कुरुप्रवीर ॥ ४८ ॥
मा ते व्यथा मा च विमूढभावो
दृष्ट्वा रूपं घोरमीदृङ्ममेदं ।
व्यपेतभीः प्रीतमनाः पुनस्त्वं
तदेव मे रूपमिदं प्रपश्य ॥ ४९ ॥

॥ संजय उवाच ॥

इत्यर्जुनं वासुदेवस्तथोक्त्वा
स्वकं रूपं दर्शयामास भूयः ।
आश्वासयामास च भीतमेनं
भूत्वा पुनः सौम्यवपुर्महात्मा ॥ ५० ॥

॥ अर्जुन उवाच ॥

दृष्ट्वेदं मानुषं रूपं तव सौम्यं जनार्दन ।
इदानीमस्मि संवृत्तः सचेताः प्रकृतिं गतः ॥ ५१ ॥

॥ श्रीभगवानुवाच ॥

सुदुर्दर्शमिदं रूपं दृष्टवानसि यन्मम ।
देवा अप्यस्य रूपस्य नित्यं दर्शनकाङ्क्षिणः ॥ ५२ ॥
नाहं वेदैर्न तपसा न दानेन न चेज्यया ।
शक्य एवंविधो द्रष्टुं दृष्टवानसि मां यथा ॥ ५३ ॥
भक्त्या त्वनन्यया शक्य अहमेवंविधो ऽर्जुन ।
ज्ञातुं द्रष्टुं च तत्वेन प्रवेष्टुं च परंतप ॥ ५४ ॥
मत्कर्मकृन्मत्परमो मद्भक्तः सङ्गवर्जितः ।
निर्वैरः सर्वभूतेषु यः स मामेति पाण्डव ॥ ५५ ॥
इति श्रीभगवद्गीता॰ विश्वरूपदर्शनं नाम
एकादशो ऽध्यायः

LECTURE XII.

॥ अर्जुन उवाच ॥

एवं सततयुक्ता ये भक्तास्त्वां पर्युपासते ।
ये चाप्यक्षरमव्यक्तं तेषां के योगवित्तमाः ॥ १ ॥

॥ श्रीभगवानुवाच ॥

मय्यावेश्य मनो ये मां नित्ययुक्ता उपासते ।
श्रद्धया परयोपेतास्ते मे युक्ततमा मताः ॥ २ ॥
ये त्वक्षरमनिर्देश्यमव्यक्तं पर्युपासते ।
सर्वत्रगमचिन्त्यं च कूटस्थमचलं ध्रुवं ॥ ३ ॥
संनियम्येन्द्रियग्रामं सर्वत्र समबुद्धयः
ते प्राप्नुवन्ति मामेव सर्वभूतहिते रताः ॥४ ॥
क्लेशो ऽधिकतरस्तेषामव्यक्तासक्तचेतसां ।
अव्यक्ता हि गतिर्दुःखं देहवद्भिरवाप्यते ॥ ५ ॥
ये तु सर्वाणि कर्माणि मयि संन्यस्य मत्पराः ।
अनन्येनैव योगेन मां ध्यायन्त उपासते ॥ ६ ॥
तेषामहं समुद्धर्ता मृत्युसंसारसागरात् ।
भवामि नचिरात् पार्थ मय्यावेशितचेतसां ॥ ७ ॥
मय्येव मन आधत्स्व मयि बुद्धिं निवेशय ।
निवसिष्यसि मय्येव अत ऊर्ध्वं न संशयः ॥ ८ ॥
अथचित्तं समाधातुं न शक्नोषि मयि स्थिरं ।
अभ्यासयोगेन ततो मामिच्छाप्तुं धनंजय ॥ ९ ॥
अभ्यासे ऽप्यसमर्थो ऽसि मत्कर्मपरमो भव ।
मदर्थमपिकर्माणिकुर्वन्सिद्धिमवाप्स्यसि ॥ १० ॥
अथैतदप्यशक्तो ऽसि कर्तुं मद्योगमाश्रितः ।
सर्व कर्मफलत्यागं ततःकुरु यतात्मवान् ॥ ११ ॥
श्रेयो हि ज्ञानमभ्यासाज्ज्ञानाद्ध्यानं विशिष्यते ।
ध्यानात् कर्मफलत्यागस्त्यागाच्छान्तिरनन्तरं
॥ १२ ॥

अद्वेष्टा सर्वभूतानां मैत्रः करुण एव च ।
निर्ममो निरहंकारः समदुःखसुखः क्षमी ॥ १३ ॥
संतुष्टः सततं योगी यतात्मा दृढनिश्चयः ।
मय्यर्पितमनोबुद्धिर्यो मद्भक्तः स मे प्रियः ॥१४॥
यस्मान्नोद्विजते लोको लोकान्नोद्विजते च यः ।
हर्षामर्षभयोद्वेगैर्मुक्तो यः स च मे प्रियः ॥१५॥
अनपेक्षः शुचिर्दक्ष उदासीनो गतव्यथः ।
सर्वारम्भपरित्यागी यो मद्भक्तः स मे प्रियः॥१६॥
यो न हृष्यति न द्वेष्टि न शोचति न काङ्क्षति ।
शुभाशुभपरित्यागीभक्तिमान्यःसमेप्रियः ॥१७॥
समः शत्रौ च मित्रे च तथा मानापमानयोः ।
शीतोष्णसुखदुःखेषु समः सङ्गविवर्जितः ॥ १८ ॥
तुल्यनिन्दास्तुतिर्मौनी संतुष्टो येन केनचित् ।
अनिकेतःस्थिरमतिर्भक्तिमान्मेप्रियोनरः ॥१९॥
ये तु धर्म्यामृतमिदं यथोक्तं पर्युपासते ।
श्रद्दधानामत्परमाभक्तास्तेऽतीवमेप्रियाः ॥ २० ॥
इति श्रीभगवद्गीता॰ भक्तियोगो नाम द्वादशो ऽध्यायः

LECTURE XIII.

॥ श्रीभगवानुवाच ॥

इदं शरीरं कौन्तेय क्षेत्रमित्यभिधीयते ।
एतद्यो वेत्ति तं प्राहुः क्षेत्रज्ञमिति तद्विदः ॥१॥
क्षेत्रज्ञं चापि मां विद्धि सर्वक्षेत्रेषु भारत ।
क्षेत्रक्षेत्रज्ञयोर्ज्ञानं यत् तज्ज्ञानं मतं मम ॥ २ ॥
तत् क्षेत्रं यच्च यादृक् च यद्विकारि यतश्च यत् ।
स च यो यत्प्रभावश्च तत् समासेन मे शृणु ॥३॥
ऋषिभिर्बहुधा गीतं छन्दोभिर्विविधैः पृथक् ।
ब्रह्मसूत्रपदैश्चैव हेतुमद्भिर्विनिश्चितैः ॥ ४ ॥

महाभूतान्यहंकारो बुद्धिरव्यक्तमेव च ।
इन्द्रियाणि दशैकं च पञ्च चेन्द्रियगोचराः ॥५॥
इच्छा द्वेषः सुखं दुःखं संघातश्चेतना धृतिः ।
एतत् क्षेत्रं समासेन सविकारमुदाहृतं ॥ ६ ॥
अमानित्वमदम्भित्वमहिंसा क्षान्तिरार्जवं ।
आचार्योपासनं शौचं स्थैर्यमात्मविनिग्रहः ॥७॥
इन्द्रियार्थेषु वैराग्यमनहंकार एव च ।
जन्ममृत्युजराव्याधिदुःखदोषानुदर्शनं ॥ ८ ॥
असक्तिरनभिष्वङ्गः पुत्रदारगृहादिषु ।
नित्यं च समचित्तत्वमिष्टानिष्टोपपत्तिषु ॥ ९ ॥
मयि चानन्ययोगेन भक्तिरव्यभिचारिणी ।
विविक्तदेशसेवित्वमरतिर्जनसंसदि ॥ १० ॥
अध्यात्मज्ञाननित्यत्वं तत्त्वज्ञानार्थदर्शनं ।
एतज्ज्ञानमिति प्रोक्तमज्ञानं यदतो ऽन्यथा ॥ ११ ॥
ज्ञेयं यत् तत् प्रवक्ष्यामि यज्ज्ञात्वामृतमश्नुते ।
अनादिमत् परं ब्रह्म न सत् तन्नासदुच्यते ॥१२॥
सर्वतः पाणिपादं तत् सर्वतो ऽक्षिशिरोमुखं ।
सर्वतः श्रुतिमल्लोके सर्वमावृत्य तिष्ठति ॥ १३ ॥
सर्वेन्द्रियगुणाभासं सर्वेन्द्रियविवर्जितं ।
असक्तं सर्वभृच्चैव निर्गुणं गुणभोक्तृ च ॥ १४ ॥
बहिरन्तश्च भूतानामचरं चरमेव च ।
सूक्ष्मत्वात्तदविज्ञेयं दूरस्थं चान्तिके च तत् ॥ १५ ॥
अविभक्तं च भूतेषु विभक्तमिव च स्थितं ।
भूतभर्तृ च तज्ज्ञेयं ग्रसिष्णु प्रभविष्णु च ॥ १६ ॥
ज्योतिषामपि तज्ज्योतिस्तमसः परमुच्यते ।
ज्ञानं ज्ञेयं ज्ञानगम्यं हृदि सर्वस्य धिष्ठितं ॥१७॥
इति क्षेत्रं तथा ज्ञानं ज्ञेयं चोक्तं समासतः ।
मद्भक्त एतद्विज्ञाय मद्भावायोपपद्यते ॥ १८ ॥
प्रकृतिं पुरुषं चैव विद्ध्यनादी उभावपि ।
विकारांश्च गुणांश्चैव विद्धि प्रकृतिसंभवान् ॥१९॥
कार्यकारणकर्तृत्वे हेतुः प्रकृतिरुच्यते ।
पुरुषः सुखदुःखानां भोक्तृत्वे हेतुरुच्यते ॥ २० ॥
पुरुषः प्रकृतिस्थो हि भुंक्ते प्रकृतिजान् गुणान् ।
कारणं गुणसङ्गो ऽस्य सदसद्योनिजन्मसु ॥२१॥
उपद्रष्टानुमन्ता च भर्ता भोक्ता महेश्वरः ।
परमात्मेति चाप्युक्तो देहे ऽस्मिन्पुरुषः परः ॥ २२ ॥
य एवं वेत्ति पुरुषं प्रकृतिं च गुणैः सह ।
सर्वथा वर्तमानो ऽपि न स भूयो ऽभिजायते ॥ २३ ॥
ध्यानेनात्मनि पश्यन्ति केचिदात्मानमात्मना ।
अन्ये सांख्येन योगेन कर्मयोगेन चापरे ॥ २४ ॥
अन्ये त्वेवमजानन्तः श्रुत्वान्येभ्य उपासते ।
ते ऽपि चातितरन्त्येव मृत्युं श्रुतिपरायणाः ॥ २५ ॥
यावत् संजायते किंचित् सत्त्वं स्थावरजङ्गमं ।
क्षेत्रक्षेत्रज्ञसंयोगात् तद्विद्धि भरतर्षभ ॥ २६ ॥
समं सर्वेषु भूतेषु तिष्ठन्तं परमेश्वरं ।
विनश्यत्स्वविनश्यन्तं यः पश्यति स पश्यति ॥ २७ ॥
समं पश्यन् हि सर्वत्र समवस्थितमीश्वरं ।
न हिनस्त्यात्मनात्मानं ततो याति परां गतिं ॥ २८ ॥
प्रकृत्यैव तु कर्माणि क्रियमाणानि सर्वशः ।
यः पश्यति तथात्मानमकर्तारं स पश्यति ॥२९॥
यदा भूतपृथग्भावमेकस्थमनुपश्यति ।
तत एव च विस्तारं ब्रह्म संपद्यते तदा ॥ ३० ॥
अनादित्वान्निर्गुणत्वात् परमात्मायमव्ययः ।
शरीरस्थो ऽपि कौन्तेय न करोति न लिप्यते ॥ ३१ ॥
यथा सर्वगतं सौक्ष्म्यादाकाशं नोपलिप्यते ।
सर्वत्रावस्थितो देहे तथात्मा नोपलिप्यते ॥३२॥
यथा प्रकाशयत्येकः कृत्स्नं लोकमिमं रविः ।
क्षेत्रं क्षेत्री तथा कृत्स्नं प्रकाशयति भारत ॥३३॥

क्षेत्रक्षेत्रज्ञयोरेवमन्तरं ज्ञानचक्षुषा ।
भूतप्रकृतिमोक्षं च ये विदुर्यान्ति ते परं ॥३४॥
इति श्रीभगवद्गीता॰ क्षेत्रक्षेत्रज्ञविभागयोगो नाम त्रयोदशो ऽध्यायः

LECTURE XIV

॥ श्रीभगवानुवाच ॥

परं भूयः प्रवक्ष्यामि ज्ञानानां ज्ञानमुत्तमं ।
यज्ज्ञात्वा मुनयः सर्वे परां सिद्धिमितो गताः ॥१॥
इदं ज्ञानमुपाश्रित्य मम साधर्म्यमागताः ।
सर्गे ऽपि नोपजायन्ते प्रलये न व्यथन्ति च ॥२॥
मम योनिर्महद्ब्रह्म तस्मिन् गर्भं दधाम्यहं ।
सम्भवः सर्वभूतानां ततो भवति भारत ॥ ३ ॥
सर्वयोनिषु कौन्तेय मूर्तयः संभवन्ति याः ।
तासां ब्रह्म महद्योनिरहं वीजप्रदः पिता ॥४॥
सत्वं रजस्तम इति गुणाः प्रकृतिसंभवाः ।
निबध्नन्ति महावाहो देहे देहिनमव्ययं ॥ ५ ॥
तत्र सत्वं निर्मलत्वात् प्रकाशकमनामयं ।
सुखसङ्गेन वध्नाति ज्ञानसङ्गेन चानघ ॥ ६ ॥
रजो रागात्मकं विद्धि तृष्णासङ्गसमुद्भवं ।
तन्निवध्नाति कौन्तेय कर्मसङ्गेन देहिनं ॥ ७ ॥
तमस्त्वज्ञानजं विद्धि मोहनं सर्वदेहिनां ।
प्रमादालस्यनिद्राभिस्तन्निवध्नाति भारत ॥ ८ ॥
सत्वं सुखे सञ्जयति रजः कर्मणि भारत ।
ज्ञानमावृत्य तु तमः प्रमादे सञ्जयत्युत ॥ ९ ॥
रजस्तमश्चाभिभूय सत्वं भवति भारत ।
रजः सत्वं तमश्चैव तमः सत्वं रजस्तथा ॥ १० ॥
सर्वद्वारेषु देहे ऽस्मिन् प्रकाश उपजायते ।
ज्ञानं यदा तदा विद्याद्विवृद्धं सत्वमित्युत ॥११॥
लोभः प्रवृत्तिरारम्भः कर्मणामशमः स्पृहा ।
रजस्येतानि जायन्ते विवृद्धे भरतर्षभ ॥ १२ ॥
अप्रकाशो ऽप्रवृत्तिश्च प्रमादो मोह एव च ।
तमस्येतानि जायन्ते विवृद्धे कुरुनन्दन ॥ १३ ॥
यदा सत्वे प्रवृद्धे तु प्रलयं याति देहभृत् ।
तदोत्तमविदां लोकानमलान् प्रतिपद्यते ॥१४॥
रजसि प्रलयं गत्वा कर्मसङ्गिषु जायते ।
तथा प्रलीनस्तमसि मूढयोनिषु जायते ॥ १५ ॥
कर्मणः सुकृतस्याहुः सात्विकं निर्मलं फलं ।
रजसस्तु फलं दुःखमज्ञानं तमसः फलं ॥ १६ ॥
सत्वात् संजायते ज्ञानं रजसो लोभ एव च ।
प्रमादमोहौ तमसो भवतो ऽज्ञानमेव च ॥१७॥
ऊर्ध्वं गच्छन्ति सत्वस्था मध्ये तिष्ठन्ति राजसाः ।
जघन्यगुणवृत्तिस्था अधो गच्छन्ति तामसाः ॥१८॥
नान्यं गुणेभ्यः कर्तारं यदा द्रष्टानुपश्यति ।
गुणेभ्यश्च परं वेत्ति मद्भावं सो ऽधिगच्छति ॥ १९ ॥
गुणानेतानतीत्य त्रीन् देही देहसमुद्भवान् ।
जन्ममृत्युजरादुःखैर्विमुक्तो ऽमृतमश्नुते ॥ २० ॥

॥ अर्जुन उवाच ॥

कैर्लिङ्गैस्त्रीन् गुणानेतानतीतो भवति प्रभो ।
किमाचारः कथं चैतांस्त्रीन् गुणानतिवर्तते ॥२१॥

॥ श्रीभगवानुवाच ॥

प्रकाशं च प्रवृत्तिं च मोहमेव च पाण्डव ।
न द्वेष्टि संप्रवृत्तानि न निवृत्तानि काङ्क्षति ॥ २२ ॥
उदासीनवदासीनो गुणैर्यो न विचाल्यते ।
गुणा वर्तन्त इत्येव यो ऽवतिष्ठति नेङ्गते ॥ २३ ॥
समदुःखसुखः स्वस्थः समलोष्टाश्मकाञ्चनः ।
तुल्यप्रियाप्रियो धीरस्तुल्यनिन्दात्मसंस्तुतिः
॥ २४ ॥

मानापमानयोस्तुल्यस्तुल्यो मित्रारिपक्षयोः ।
सर्वारम्भपरित्यागी गुणातीतः स उच्यते ॥ २५ ॥
मां च यो ऽव्यभिचारेण भक्तियोगेन सेवते ।
सगुणान्समतीत्यैतान्ब्रह्मभूयायकल्पते ॥ २६ ॥
ब्रह्मणो हि प्रतिष्ठाहममृतस्याव्ययस्य च ।
शाश्वतस्य च धर्मस्य सुखस्यैकान्तिकस्यच ॥२७॥

इति श्रीभगवद्गीता॰गुणत्रयविभागयोगो नाम चतुर्दशो ऽध्यायः

LECTURE XV.

॥ श्रीभगवानुवाच ॥

ऊर्ध्वमूलमधःशाखमश्वत्थं प्राहुरव्ययं ।
छन्दांसियस्यपर्णानियस्तंवेदसवेदवित् ॥ १ ॥
अधश्चोर्ध्वं प्रसृतास्तस्य शाखा
गुणप्रवृद्धा विषयप्रवालाः ।
अधश्च मूलान्यनुसंततानि
कर्मानुबन्धीनि मनुष्यलोके ॥ २ ॥
न रूपमस्येह तथोपलभ्यते
नान्तो न चादिर्न च संप्रतिष्ठा ।
अश्वत्थमेनं सुविरूढमूलम्
असङ्गशस्त्रेण दृढेन छित्वा ॥ ३ ॥
ततः पदं तत् परिमार्गितव्यं
यस्मिन् गता न निवर्तन्ति भूयः ।
तमेव चाद्यं पुरुषं प्रपद्ये
यतः प्रवृत्तिः प्रसृता पुराणी ॥ ४ ॥
निर्मानमोहा जितसङ्गदोषा
अध्यात्मनित्या विनिवृत्तकामाः ।
द्वन्द्वैर्विमुक्ताः सुखदुःखसंज्ञैर्
गच्छन्त्यमूढाः पदमव्ययं तत् ॥ ५ ॥
न तद्भासयते सूर्यो न शशाङ्को न पावकः ।
यद्गत्वा न निवर्तन्ते तद्धाम परमं मम ॥ ६ ॥
ममैवांशो जीवलोके जीवभूतः सनातनः ।
मनःषष्ठानीन्द्रियाणि प्रकृतिस्थानि कर्षति ॥७॥
शरीरं यदवाप्नोति यच्चाप्युत्क्रामतीश्वरः ।
गृहीत्वैतानि संयाति वायुर्गन्धानिवाशयात् ॥८॥
श्रोत्रं चक्षुः स्पर्शनं च रसनं घ्राणमेव च ।
अधिष्ठाय मनश्चायं विषयानुपसेवते ॥ ९ ॥
उत्क्रामन्तं स्थितं वापि भुञ्जानं वा गुणान्वितं ।
विमूढानानुपश्यन्तिपश्यन्तिज्ञानचक्षुषः ॥ १० ॥
यतन्तो योगिनश्चैनं पश्यन्त्यात्मन्यवस्थितं ।
यतन्तो ऽप्यकृतात्मानो नैनं पश्यन्त्यचेतसः॥११॥
यदादित्यगतं तेजो जगद्भासयते ऽखिलं ।
यच्चन्द्रमसियच्चाग्नौतत् तेजोविद्धिमामकं ॥१२॥
गामाविश्य च भूतानि धारयाम्यहमोजसा ।
पुष्णामिचौषधीःसर्वाःसोमोभूत्वारसात्मकः॥१३॥
अहं वैश्वानरो भूत्वा प्राणिनां देहमाश्रितः ।
प्राणापानसमायुक्तः पचाम्यन्नं चतुर्विधं ॥ १४ ॥
सर्वस्य चाहं हृदि संनिविष्टो
मत्तः स्मृतिर्ज्ञानमपोहनं च ।
वेदैश्च सर्वैरहमेव वेद्यो
वेदान्तकृद्वेदविदेव चाहं ॥ १५ ॥
द्वाविमौ पुरुषौ लोके क्षरश्चाक्षर एव च ।
क्षरःसर्वाणिभूतानिकूटस्थोऽक्षरउच्यते ॥ १६ ॥
उत्तमः पुरुषस्त्वन्यः परमात्मेत्युदाहृतः ।
यो लोकत्रयमाविश्य बिभर्त्यव्यय ईश्वरः ॥१७॥
यस्मात् क्षरमतीतो ऽहमक्षरादपि चोत्तमः ।
अतोऽस्मिलोकेवेदेचप्रथितःपुरुषोत्तमः ॥ १८ ॥
यो मामेवमसंमूढो जानाति पुरुषोत्तमं ।
स सर्वविद्भजति मां सर्वभावेन भारत ॥ १९ ॥

इति गुह्यतमं शास्त्रमिदमुक्तं मयानघ ।
एतद्बुद्ध्वा बुद्धिमान्स्यात्कृतकृत्यश्च भारत ॥२०॥
इति श्रीभगवद्गीता० पुरुषोत्तमप्राप्तियोगो
नाम पञ्चदशो ऽध्यायः

LECTURE XVI.

॥ श्रीभगवानुवाच ॥

अभयं सत्त्वसंशुद्धिर्ज्ञानयोगव्यवस्थितिः ।
दानं दमश्च यज्ञश्च स्वाध्यायस्तप आर्जवं ॥ १ ॥
अहिंसा सत्यमक्रोधस्त्यागः शान्तिरपैशुनं ।
दया भूतेष्वलोलुप्त्वं मार्दवं ह्रीरचापलं ॥ २ ॥
तेजः क्षमा धृतिः शौचमद्रोहो नातिमानिता ।
भवन्ति संपदं दैवीमभिजातस्य भारत ॥ ३ ॥
दम्भो दर्पो ऽभिमानश्च क्रोधः पारुष्यमेव च ।
अज्ञानं चाभिजातस्य पार्थ संपदमासुरीं ॥ ४ ॥
दैवी संपद्विमोक्षाय निबन्धायासुरी मता ।
मा शुचः संपदं दैवीमभिजातो ऽसि पाण्डव ॥ ५ ॥
द्वौ भूतसर्गौ लोके ऽस्मिन् दैव आसुर एव च ।
दैवो विस्तरशः प्रोक्त आसुरं पार्थ मे शृणु ॥६॥
प्रवृत्तिं च निवृत्तिं च जना न विदुरासुराः ।
न शौचं नापि चाचारो न सत्यं तेषु विद्यते ॥७॥
असत्यमप्रतिष्ठं ते जगदाहुरनीश्वरं ।
अपरस्परसंभूतं किमन्यत् कामहैतुकं ॥ ८ ॥
एतां दृष्टिमवष्टभ्य नष्टात्मानो ऽल्पबुद्धयः ।
प्रभवन्त्युग्रकर्माणः क्षयाय जगतो ऽहिताः ॥ ९ ॥
काममाश्रित्य दुष्पूरं दम्भमानमदान्विताः ।
मोहाद्गृहीत्वासद्ग्राहान् प्रवर्तन्ते ऽशुचिव्रताः ॥ १० ॥
चिन्तामपरिमेयां च प्रलयान्तामुपाश्रिताः ।
कामोपभोगपरमा एतावदिति निश्चिताः ॥११॥
आशापाशशतैर्बद्धाः कामक्रोधपरायणाः ।
ईहन्ते कामभोगार्थमन्यायेनार्थसंचयान् ॥ १२ ॥
इदमद्य मया लब्धमिमं प्राप्स्ये मनोरथं ।
इदमस्तीदमपि मे भविष्यति पुनर्धनं ॥ १३ ॥
असौ मया हतः शत्रुर्हनिष्ये चापरानपि ।
ईश्वरो ऽहमहं भोगी सिद्धो ऽहं बलवान्सुखी ॥१४॥
आढ्यो ऽभिजनवानस्मि को ऽन्यो ऽस्ति सदृशो मया ।
यक्ष्ये दास्यामि मोदिष्य इत्यज्ञानविमोहिताः ॥ १५ ॥
अनेकचित्तविभ्रान्ता मोहजालसमावृताः ।
प्रसक्ताः कामभोगेषु पतन्ति नरके ऽशुचौ ॥१६॥
आत्मसंभाविताः स्तब्धा धनमानमदान्विताः ।
यजन्ते नामयज्ञैस्ते दम्भेनाविधिपूर्वकं ॥ १७ ॥
अहंकारं बलं दर्पं कामं क्रोधं च संश्रिताः ।
मामात्मपरदेहेषु प्रद्विषन्तो ऽभ्यसूयकाः ॥ १८ ॥
तानहं द्विषतः क्रूरान् संसारेषु नराधमान् ।
क्षिपाम्यजस्रमशुभानासुरीष्वेव योनिषु ॥ १९ ॥
आसुरीं योनिमापन्ना मूढा जन्मनि जन्मनि ।
मामप्राप्यैव कौन्तेय ततो यान्त्यधमां गतिं ॥ २० ॥
त्रिविधं नरकस्येदं द्वारं नाशनमात्मनः ।
कामः क्रोधस्तथा लोभस्तस्मादेतत्त्रयं त्यजेत् ॥२१॥
एतैर्विमुक्तः कौन्तेय तमोद्वारैस्त्रिभिर्नरः ।
आचरत्यात्मनः श्रेयस्ततो याति परां गतिं ॥२२॥
यः शास्त्रविधिमुत्सृज्य वर्तते कामकारतः ।
न स सिद्धिमवाप्नोति न सुखं न परां गतिं ॥२३॥
तस्माच्छास्त्रं प्रमाणं ते कार्याकार्यव्यवस्थितौ ।
ज्ञात्वा शास्त्रविधानोक्तं कर्म कर्तुमिहार्हसि ॥२४॥
इति श्रीभगवद्गीता० दैवासुरसंपद्विभागयोगो
नाम षोडशो ऽध्यायः

LECTURE XVII.

॥ अर्जुन उवाच ॥

ये शास्त्रविधिमुत्सृज्य यजन्ते श्रद्धयान्विताः।
तेषां निष्ठा तु का कृष्ण सत्वमाहो रजस्तमः ॥१॥

॥ श्रीभगवानुवाच ॥

त्रिविधा भवति श्रद्धा देहिनां सा स्वभावजा।
सात्विकीराजसीचैवतामसीचेतितांशृणु ॥ २ ॥
सत्वानुरूपा सर्वस्य श्रद्धा भवति भारत।
श्रद्धामयोऽयपुरुषोयोयच्छ्रद्धःसएवसः ॥ ३ ॥
यजन्ते सात्विका देवान् यक्षरक्षांसि राजसाः।
प्रेतान् भूतगणांश्चान्ये यजन्ते तामसा जनाः ॥४॥
अशास्त्रविहितं घोरं तप्यन्ते ये तपो जनाः।
दम्भाहंकारसंयुक्ताः कामरागबलान्विताः ॥ ५ ॥
कर्षयन्तः शरीरस्थं भूतग्राममचेतसः।
मांचैवान्तःशरीरस्थंतान्विध्यासुरनिश्चयान ॥६॥
आहारस्त्वपि सर्वस्य त्रिविधो भवति प्रियः।
यज्ञस्तपस्तथा दान तेषां भेदमिमं शृणु ॥ ७ ॥
आयुःसत्वबलारोग्यसुखप्रीतिविवर्द्धनाः।
रस्याः स्निग्धाः स्थिरा हृद्या आहाराः सात्विक
प्रियाः ॥ ८ ॥
कट्वम्ललवणात्युष्णतीक्ष्णरूक्षविदाहिनः।
आहारा राजसस्येष्टा दुःखशोकामयप्रदाः ॥९॥
यातयामं गतरस पूतिपर्युषितं च यत।
उच्छिष्टमपि चामेध्य भोजन तामसप्रिय ॥१०॥
अफलाकाङ्क्षिभिर्यज्ञो विधिदृष्टो य इज्यते।
यष्टव्यमेवेति मन समाधाय स सात्विकः ॥११॥
अभिसंधाय तु फलं दम्भार्थमपि चैवं यत्।
इज्यते भरतश्रेष्ठ तं यज्ञं विद्धि राजस ॥१२॥

विधिहीनमसृष्टान्नं मन्त्रहीनमदक्षिणं।
श्रद्धाविरहित यज्ञं तामस परिचक्षते ॥ १३ ॥
देवद्विजगुरुप्राज्ञपूजन शौचमार्जवं।
ब्रह्मचर्यमहिंसा च शारीरं तप उच्यते ॥ १४ ॥
अनुद्वेगकरं वाक्यं सत्यं प्रियहित च यत्।
स्वाध्यायाभ्यासनं चैव वाङ्मय तपउच्यते ॥१५॥
मनःप्रसादः सौम्यत्वं मौनमात्मविनिग्रहः।
भावसंशुद्धिरित्येतत् तपो मानसमुच्यते ॥ १६ ॥
श्रद्धया परया तप्तं तपस्तत् त्रिविध नरैः।
अफलाकाङ्क्षिभिर्युक्तैः सात्विकं परिचक्षते ॥१७॥
सत्कारमानपूजार्थं तपो दम्भेन चैव यत्।
क्रियते तदिह प्रोक्तं राजसं चलमध्रुवं ॥ १८ ॥
मूढग्राहेणात्मनो यत् पीडया क्रियते तपः।
परस्योत्सादनार्थं वा तत् तामसमुदाहृत ॥१९॥
दातव्यमिति यद्दान दीयते ऽनुपकारिणे।
देशे काले च पात्रे च तद्दान सात्विक स्मृत ॥२०॥
यत् तु प्रत्युपकारार्थं फलमुद्दिश्य वा पुनः।
दीयते च परिक्लिष्ट तद्दानं राजसं स्मृतं ॥ २१ ॥
अदेशकाले यद्दानमपात्रेभ्यश्च दीयते।
असत्कृतमवज्ञातं तत् तामसमुदाहृतं ॥ २२ ॥
ॐ तत् सदिति निर्देशो ब्रह्मणस्त्रिविधः स्मृतः।
ब्राह्मणास्तेनवेदाश्चयज्ञाश्चविहिताःपुरा ॥ २३ ॥
तस्मादो मित्युदाहृत्य यज्ञदानतपः क्रियाः।
प्रवर्तन्ते विधानोक्ताः सततं ब्रह्मवादिनां ॥२४॥
तदित्यनभिसंधाय फलं यज्ञतपःक्रियाः।
दानक्रियाश्चविविधाःक्रियन्तेमोक्षकाङ्क्षिभि ॥२५
सद्भावे साधुभावे च सदित्येतत् प्रयुज्यते।
प्रशस्ते कर्मणि तथा सच्छब्दः पार्थ युज्यते ॥२६॥
यज्ञे तपसि दाने च स्थितिः सदिति चोच्यते।
कर्म चैव तदर्थीयं सदित्येवाभिधीयते ॥ २७ ॥

अश्रद्धया हुतं दत्तं तपस्तप्तं कृतं च यत्।
असदित्युच्यते पार्थ न च तत् प्रेत्य नो इह ॥२८॥
इति श्रीभगवद्गीता॰ श्रद्धात्रयविभागयोगो
नाम सप्तदशो ऽध्यायः।

LECTURE XVIII.

॥ अर्जुन उवाच ॥

संन्यासस्य महाबाहो तत्त्वमिच्छामि वेदितुं।
त्यागस्य च हृषीकेश पृथक् केशिनिषूदन ॥ १ ॥

॥ श्रीभगवानुवाच ॥

काम्यानां कर्मणां न्यासं संन्यासं कवयो विदुः।
सर्वकर्मफलत्यागं प्राहुस्त्यागं विचक्षणाः ॥ २ ॥
त्याज्यं दोषवदित्येके कर्म प्राहुर्मनीषिणः।
यज्ञदानतपःकर्म न त्याज्यमिति चापरे ॥ ३ ॥
निश्चयं शृणु मे तत्र त्यागे भरतसत्तम।
त्यागो हि पुरुषव्याघ्र त्रिविधः संप्रकीर्तितः ॥४॥
यज्ञदानतपःकर्म न त्याज्यं कार्यमेव तत्।
यज्ञो दानं तपश्चैव पावनानि मनीषिणां ॥ ५ ॥
एतान्यपि तु कर्माणि सङ्गं त्यक्त्वा फलानि च।
कर्तव्यानीति मे पार्थ निश्चितं मतमुत्तमं ॥ ६ ॥
नियतस्य तु संन्यासः कर्मणो नोपपद्यते।
मोहात् तस्य परित्यागस्तामसः परिकीर्तितः ॥७॥
दुःखमित्येव यत् कर्म कायक्लेशभयात् त्यजेत्।
स कृत्वा राजसं त्यागं नैव त्यागफलं लभेत् ॥८॥
कार्यमित्येव यत् कर्म नियतं क्रियते ऽर्जुन।
सङ्गंत्यक्त्वाफलंचैवसत्यागःसात्त्विकोमतः ॥ ९ ॥
न द्वेष्ट्यकुशलं कर्म कुशले नानुषज्जते।
त्यागी सत्त्वसमाविष्टो मेधावी छिन्नसंशयः ॥१०॥

न हि देहभृता शक्यं त्यक्तुं कर्माण्यशेषतः।
यस्तु कर्मफलत्यागी स त्यागी त्यभिधीयते ॥११॥
अनिष्टमिष्टं मिश्रं च त्रिविधं कर्मणः फलं।
भवत्यत्यागिनांप्रेत्यनतुसंन्यासिनांक्वचित् ॥ १२ ॥
पञ्चैमानि महाबाहो कारणानि निबोध मे।
सांख्येकृतान्तेप्रोक्तानिसिद्धयेसर्वकर्मणां ॥ १३ ॥
अधिष्ठानं तथा कर्ता करणं च पृथग्विधं।
विविधाश्च पृथक् चेष्टा दैवं चैवात्र पञ्चमं ॥१४॥
शरीरवाङ्मनोभिर्यत् कर्म प्रारभते नरः।
न्याय्यं वा विपरीतं वा पञ्चैते तस्य हेतवः ॥१५॥
तत्रैवं सति कर्तारमात्मानं केवलं तु यः।
पश्यत्यकृतबुद्धित्वान्न स पश्यति दुर्मतिः ॥ १६ ॥
यस्य नाहंकृतो भावो बुद्धिर्यस्य न लिप्यते।
हत्वापिसइमाँल्लोकान्नहन्तिननिबध्यते ॥ १७ ॥
ज्ञानं ज्ञेयं परिज्ञाता त्रिविधा कर्मचोदना।
करणंकर्मकर्तेतित्रिविधःकर्मसंग्रहः ॥ १८ ॥
ज्ञानं कर्म च कर्ता च त्रिधैव गुणभेदतः।
प्रोच्यते गुणसंख्याने यथावच्छृणु तान्यपि ॥१९॥
सर्वभूतेषु येनैकं भावमव्ययमीक्षते।
अविभक्तं विभक्तेषु तज्ज्ञानं विद्धि सात्त्विकं॥२०॥
पृथक्त्वेन तु यज्ज्ञानं नानाभावान् पृथग्विधान्।
वेत्ति सर्वेषु भूतेषु तज्ज्ञानं विद्धि राजसं ॥ २१ ॥
यत् तु कृत्स्नवदेकस्मिन् कार्ये सक्तमहैतुकं।
अतत्त्वार्थवदल्पं च तत् तामसमुदाहृतं ॥ २२ ॥
नियतं सङ्गरहितमरागद्वेषतः कृतं।
अफलप्रेप्सुनाकर्मयत्तत्सात्त्विकमुच्यते ॥२३॥
यत् तु कामेप्सुना कर्म साहंकारेण वा पुनः।
क्रियते बहुलायासं तद्राजसमुदाहृतं ॥ २४ ॥
अनुबन्धं क्षयं हिंसामनवेक्ष्य च पौरुषं।
मोहादारभ्यते कर्म तत् तामसमुदाहृतं ॥२५॥

मुक्तसङ्गो ऽनहंवादी धृत्युत्साहसमन्वितः ।
सिध्यसिध्योर्निर्विकारः कर्ता सात्विक उच्यते ॥ २६ ॥
रागी कर्मफलप्रेप्सुर्लुब्धो हिंसात्मको ऽशुचिः ।
हर्षशोकान्वितः कर्ता राजसः परिकीर्तितः ॥२७॥
अयुक्तः प्राकृतः स्तब्धः शठो नैष्कृतिको ऽलसः ।
विषादी दीर्घसूत्री च कर्ता तामस उच्यते ॥ २८ ॥
बुद्धेर्भेदं धृतेश्चैव गुणतस्त्रिविधं शृणु ।
प्रोच्यमानमशेषेण पृथक्त्वेन धनंजय ॥ २९ ॥
प्रवृत्तिं च निवृत्तिं च कार्याकार्ये भयाभये ।
बन्धं मोक्षं च या वेत्ति बुद्धिः सा पार्थ सात्विकी ॥३०॥
यया धर्ममधर्मं च कार्यं चाकार्यमेव च ।
अयथावत्प्रजानाति बुद्धिः सा पार्थ राजसी ॥ ३१ ॥
अधर्मं धर्ममिति या मन्यते तमसावृता ।
सर्वार्थान्विपरीतांश्च बुद्धिः सा पार्थ तामसी ॥३२॥
धृत्या यया धारयते मनःप्राणेन्द्रियक्रियाः ।
योगेनाव्यभिचारिण्या धृतिः सा पार्थ सात्विकी ॥ ३३ ॥
यया तु धर्मकामार्थान् धृत्या धारयते ऽर्जुन ।
प्रसङ्गेन फलाकाङ्क्षी धृतिः सा पार्थ राजसी ॥ ३४ ॥
यया स्वप्नं भयं शोकं विषादं मदमेव च ।
न विमुञ्चति दुर्मेधा धृतिः सा पार्थ तामसी ॥ ३५ ॥
सुखं त्विदानीं त्रिविधं शृणु मे भरतर्षभ ।
अभ्यासाद्रमते यत्र दुःखान्तं च निगच्छति ॥ ३६ ॥
यत्तदग्रे विषमिव परिणामे ऽमृतोपमम् ।
तत्सुखं सात्विकं प्रोक्तमात्मबुद्धिप्रसादजम् ॥३७॥
विषयेन्द्रियसंयोगाद्यत्तदग्रे ऽमृतोपमम् ।
परिणामे विषमिव तत् सुखं राजसं स्मृतम् ॥ ३८ ॥
यदग्रे चानुबन्धे च सुखं मोहनमात्मनः ।
निद्रालस्यप्रमादोत्थं तत् तामसमुदाहृतम् ॥३९॥

न तदस्ति पृथिव्यां वा दिवि देवेषु वा पुनः ।
सत्त्वं प्रकृतिजैर्मुक्तं यदेभिः स्यात्त्रिभिर्गुणैः ॥ ४० ॥
ब्राह्मणक्षत्रियविशां शूद्राणां च परंतप ।
कर्माणि प्रविभक्तानि स्वभावप्रभवैर्गुणैः ॥ ४१ ॥
शमो दमस्तपः शौचं क्षान्तिरार्जवमेव च ।
ज्ञानं विज्ञानमास्तिक्यं ब्रह्मकर्म स्वभावजम् ॥४२॥
शौर्यं तेजो धृतिर्दाक्ष्यं युद्धे चाप्यपलायनम् ।
दानमीश्वरभावश्च क्षात्रं कर्म स्वभावजम् ॥ ४३ ॥
कृषिगोरक्ष्यवाणिज्यं वैश्यकर्म स्वभावजम् ।
परिचर्यात्मकं कर्म शूद्रस्यापि स्वभावजम् ॥ ४४ ॥
स्वे स्वे कर्मण्यभिरतः संसिद्धिं लभते नरः ।
स्वकर्मनिरतः सिद्धिं यथा विन्दति तच्छृणु ॥ ४५ ॥
यतः प्रवृत्तिर्भूतानां येन सर्वमिदं ततम् ।
स्वकर्मणा तमभ्यर्च्य सिद्धिं विन्दति मानवः ॥ ४६ ॥
श्रेयान् स्वधर्मो विगुणः परधर्मात् स्वनुष्ठितात् ।
स्वभावनियतं कर्म कुर्वन्नाप्नोति किल्बिषम् ॥ ४७ ॥
सहजं कर्म कौन्तेय सदोषमपि न त्यजेत् ।
सर्वारम्भा हि दोषेण धूमेनाग्निरिवावृताः ॥४८॥
असक्तबुद्धिः सर्वत्र जितात्मा विगतस्पृहः ।
नैष्कर्म्यसिद्धिं परमां संन्यासेनाधिगच्छति ॥४९॥
सिद्धिं प्राप्तो यथा ब्रह्म तथाप्नोति निबोध मे ।
समासेनैव कौन्तेय निष्ठा ज्ञानस्य या परा ॥ ५० ॥
बुद्ध्या विशुद्धया युक्तो धृत्यात्मानं नियम्य च ।
शब्दादीन्विषयांस्त्यक्त्वा रागद्वेषौ व्युदस्य च ॥५१॥
विविक्तसेवी लघ्वाशी यतवाक्कायमानसः ।
ध्यानयोगपरो नित्यं वैराग्यं समुपाश्रितः ॥५२॥
अहंकारं बलं दर्पं कामं क्रोधं परिग्रहम् ।
विमुच्य निर्ममः शान्तो ब्रह्मभूयाय कल्पते ॥ ५३ ॥
ब्रह्मभूतः प्रसन्नात्मा न शोचति न काङ्क्षति ।
समः सर्वेषु भूतेषु मद्भक्तिं लभते पराम् ॥ ५४ ॥

भक्त्या मामभिजानाति यावान् यश्चास्मि तत्त्वतः
ततो मां तत्त्वतो ज्ञात्वा विशते तदनन्तरं ॥५५॥
सर्वकर्माण्यपि सदा कुर्वाणो मद्व्यपाश्रयः ।
मत्प्रसादादवाप्नोति शाश्वतं पदमव्ययं ॥ ५६ ॥
चेतसा सर्वकर्माणि मयि संन्यस्य मत्परः ।
बुद्धियोगमुपाश्रित्य मच्चित्तः सततं भव ॥ ५७ ॥
मच्चित्तः सर्वदुर्गाणि मत्प्रसादात् तरिष्यसि ।
अथचेत्त्वमहंकारान्नश्रोष्यसिविनंक्ष्यसि ॥५८॥
यदहंकारमाश्रित्य न योत्स्य इति मन्यसे ।
मिथ्यैषव्यवसायस्तेप्रकृतिस्त्वांनियोक्ष्यति ॥५९॥
स्वभावजेन कौन्तेय निबद्धः स्वेन कर्मणा ।
कर्तुंनेच्छसियन्मोहात्करिष्यस्यवशोऽपितत्॥६०
ईश्वरः सर्वभूतानांहृद्देशे ऽर्जुन तिष्ठति ।
भ्रामयन्सर्वभूतानियंत्रारूढानिमायया ॥ ६१ ॥
तमेव शरणं गच्छ सर्वभावेन भारत ।
तत्प्रसादात्परांशान्तिंस्थानंप्राप्स्यसिशाश्वतं॥६२
इति ते ज्ञानमाख्यातं गुह्याद्गुह्यतरं मया ।
विमृश्यैतदशेषेण यथेच्छसि तथा कुरु ॥ ६३ ॥
सर्वगुह्यतमं भूयः शृणु मे परमं वचः ।
इष्टोऽसिमेदृढमितिस्ततोवक्ष्यामितेहितं ॥ ६४ ॥
मन्मना भव मद्भक्तो मद्याजी मां नमस्कुरु ।
मामेवैष्यसिसत्यंतेप्रतिजानेप्रियोऽसिमे ॥ ६५ ॥
सर्वधर्मान् परित्यज्य मामेकं शरणं व्रज ।
अहंत्वांसर्वपापेभ्योमोचयिष्यामिमाशुचः ॥६६॥
इदं ते नातपस्काय नाभक्ताय कदाचन ।
नचाशुश्रूषवेवाच्यंनचमांयोऽभ्यसूयति ॥ ६७ ॥
य इदं परमं गुह्यं मद्भक्तेष्वभिधास्यति ।
भक्तिं मयि परां कृत्वा मामेवैष्यत्यसंशयः॥६८॥
न च तस्मान्मनुष्येषु कश्चिन्मे प्रियकृत्तमः ।
भविता न च मे तस्मादन्यः प्रियतरो भुवि॥६९॥
अध्येष्यते च य इमं धर्म्यं संवादमावयोः ।
ज्ञानयज्ञेन तेनाहमिष्टः स्यामिति मे मतिः॥७०॥
श्रद्धावाननसूयश्च शृणुयादपि यो नरः ।
सोऽपिमुक्तःशुभांल्लोकान्प्राप्नुयात्पुण्यकर्मणां ॥ ७१ ॥
कच्चिदेतच्छ्रुतं पार्थ त्वयैकाग्रेण चेतसा ।
कच्चिदज्ञानसंमोहः प्रणष्टस्ते धनंजय ॥ ७२ ॥

॥ अर्जुन उवाच ॥

नष्टो मोहः स्मृतिर्लब्धा त्वत्प्रसादान्मयाच्युत ।
स्थितो ऽस्मि गतसंदेहः करिष्ये वचनं तव॥७३॥

॥ संजय उवाच ॥

इत्यहं वासुदेवस्य पार्थस्य च महात्मनः ।
संवादमिममश्रौषमद्भुतं रोमहर्षणं ॥ ७४ ॥
व्यासप्रसादाच्छ्रुतवानेतद्गुह्यमहं परं ।
योगंयोगेश्वरात्कृष्णात्साक्षात्कथयतःस्वयं॥७५
राजन् संस्मृत्य संस्मृत्य संवादमिममद्भुतं ।
केशवार्जुनयोः पुण्यं हृष्यामि च मुहुर्मुहुः॥७६॥
तच्च संस्मृत्य संस्मृत्य रूपमत्यद्भुतं हरेः ।
विस्मयोमेमहान्राजन्हृष्यामिचपुनःपुनः ॥७७॥
यत्र योगेश्वरः कृष्णो यत्र पार्थो धनुर्धरः ।
तत्र श्रीर्विजयो भूतिर्ध्रुवाणीति मतिर्मम ॥७८॥

इति श्रीभगवद्गीता॰ मोक्षसंन्यासयोगो नाम अष्टादशो ऽध्यायः

॥ इति श्रीभगवद्गीता समाप्ता ॥

॥ शुभमस्तु सर्वजगतां ॥

BHAGAVAT-GEETÆ

XVIII LECTIONES.

IN SERMONEM LATINUM TRANSLATÆ

INTERPRETE

A. G. A SCHLEGEL.

BHAGAVAT-GEETA.

LECTIO I.

DHRITARASHTRAS *loquitur*

1 In campo sancto, Kurus campo, congressi
proeliabundi nostrates Panduidaeque, quid
fecerunt, o Sanjaya?

SANJAYAS *loquitur*

2 Conspecto quidem Pandaidarum agmine
instructo, Duryodhanas illico, ad magistrum
propius accedens, rex ipse sermonem edidit
3 "Adspice hanc Panduis filiorum o magister!
"ingentem aciem, instructam a Drupadae filio,
4 "tuo discipulo sollerti Ibi sunt heroes arci
"tenentes, Bhimae et Arjunae pares in proe
"lio Yuyudhanas, Viratasque, Drupadasque,
5 "magno curru vectus, Dhrishtakêtus, Chel.
"itanas, Kasidisque rex animosus, Purujitas
"Kuntibôjasque, Saivyasque hominum prin
6 "ceps, Yudhamanyusque egregius, Uttam
"aujasasque fortis Saubhadras Draupadidisque
"filii, omnes aeque magnis curribus vecti
7 "Nostrorum autem qui praecipui, hos animad
"verte, vir nobilissime, duces exercitus mei
8 "exempli gratia eos tibi eloquor Tu ipse,
"Bhishmasque, Karnasque Kripasque bello
"rum profligator, Asvatthaman, Vikarnasque,
9 "nec non Saumadattis aliique multi heroes
"mei gratia animae prodigi, varia tela corus
10 "cantes, omnes proeliorum gnari Non satis
"idoneus est hic noster exercitus cui Bhish
"mas imperat, id vero iste illorum exer
11 "citus, cui Bhimas imperat At per transitus
"aciei cunctos secundum ordines collocati
"Bhishmae utique opem ferunto proceres nos
"tri, quotquot sunt" Illius animos excita 12
turus grandaevus Kuruidarum progenitor leo
nino rugitu clare insonans, concham inflavit
vir excelsus Tunc buccinaeque, tympanaque, 13
cymbala, cornua, tubae subito ictu concre
puere is clangor tumultus instar fuit Tunc 14
in curru ingenti candidis equis juncto stantes,
Madhuis occisor et Panduides, conchas suas
coelestes inflavere ille, sensuum domitor, 15
Giganteam, hic, opum contemtor, Theodoten
Magnam concham, Arundineam nomine, in
flavit Bhimas, ab ausis horrendis dictus, lupi
nis visceribus, Triumphatricem Yudhish 16
thiras, Kuntidis filius, Nakulas Sahadevasque
Dulcisonam et Geminifloream Kasidisque 17
rex arcitenens, et Sikhandin, magno curru
invectus, Drishtadyumnas, Viratasque Satya
kisque semper invictus Drupadas Drupadi 18
disque nati undique, o terrarum domine, Sau
badrasque validis brachiis, conchas inflavere
singuli singulas Dhritarâshtridarum corda 19
laceravit concentus iste, tumultu coelum ter
ramque personante Tunc, visis Dhritarâsh 20
tridis in acie dispositis, simiae effigiem in
vexillo gestans Panduides, quum jam tela
intervolitarent, arcum expromsit, et illico 21
Krishnam his verbis alloquutus est, o terra
rum domine "In utriusque agminis intervallo
"currum siste mihi, o Dive! donec istos 22
"perlustravero pugnandi cupidos in acie con
"stitutos, quinam sint, quibuscum mihi pug

23 "nandum in hoc belli discrimine Proelia
"turos eminus prospicio istos, qui huc conve
"nere Dhritarashtrae filio scelerato pugna
"gratificari volentes"

SANJAYAS *loquitur*

24 Ita compellatus Krishnas ab Arjuna, o
Bhârata, in utriusque agminis intervallo cur
25 rum sistens egregium, Bhîshma Dronaque
coram, universisque proceribus, En tibi, inquit
26 istos Kurnidas huc progressos! Ibi vidit
stantes Arjunas patres atque avos, magistros,
avunculos, fratres, filios, nepotes, nec non
27 familiares, *soceros et amicos* quoque, pariter
in utroque agmine Hosce conspiciens ille,
Kuntidis natus, universos cognatos in acie
28 stantes, summa miseratione commotus fracto
animo haec proloquutus est

ARJUNAS *loquitur*

Visa ista cognatorum turba, qui proelia
29 bundi huc progressi sunt, fatiscunt mihi
membra, et os exsangue contabescit, tremor
que corpus meum pilorumque horror occupat,
30 arcus elabitur manu, et cutis penitus peruritur,
nec jam consistere valeo, et mens mea quasi
31 titubat Atque omina video infelicia, o Pul
cricomie, nec fausti quidquam praevideo, cog
32 natis in acie caesis Haud cupio victoriam,
Krishna, neque imperium, nec voluptates
Quorsum nobis imperium, Nomie? quorsum
33 opes vel vita etiam? Quorum gratia cupiuntur
a nobis imperium, opes voluptatesque, ii ipsi
ad pugnam congressi sunt, anima divitusque
34 suis projectis magistri, patres, filii, avique
itidem, avunculi, soceri, nepotes, levires, nec
35 non agnati Istos caedere nolo, vel maxime
caedentes, o Madhuis interfector! ne mundi

quidem tergemino imperandi gratia, nedum
propter orbem terrarum Occisis Dhritarâsh 36
tridis quaenam laetitia nobis siet, o mortalium
votis expetite? Scelere sane imbueremur caesis
istis praedonibus Quapropter nos non decet 37
caedere Dhritarashtridas cum gentilibus suis
Quomodo tandem cognatis caesis fortunati
simus, o Krishna? Etiamsi isti, quibus mens 38
sana libidine exŭtitur, non vident stirpium
excidio admissum nefas, et in amicos saevien
di delictum quomodo nobis non foret statu 39
endum refugere hoc scelus, *nobis, inquam,*
stirpium excidio admissum nefas praevidenti
bus, o mortalium votis expetite? Stirpium 40
excidio delentur sacra gentilitia perennia, re
ligione deleta per omnem stirpem gliscit im
pietas, impietate gliscente, Krishna, cor 41
rumpuntur feminae nobiles, feminis corruptis,
Vrishnida, exsistit ordinum colluvies, collu 42
vies ordinum infernis mancipat stirpis parri
cidas ipsamque stirpem nimirum praecipitant
e superis horum majores, liborum ac libatio
num solemnibus privati Delictis parricidarum 43
stirpis hisce, ordinum colluviem invehentibus,
evertuntur familiarum sacra et sacra gentilitia
perpetua, eversis sacris gentilitiis viventium 44
hominum, o mortalium votis expetite, apud
inferos utique domicilium Sic declaratum
audivimus Eheu! quantum piaculum com 45
mittere decrevimus, quod imperandi dulcedine
allecti, cognatos, caedere parati sumus! Quin 46
si me haud renitentem, inermem, tela manibus
vibrantes Dhritarâshtridae necaverint, melius
mecum actum foret

SANJAYAS *loquitur*

Sic loquutus Arjunas in acie, in currus se 47
dili consedit animo moestitia conturbato

LECTIO. II.

1. Hunc, misericordia ita commotum, lacrimis
suffusum turbatos oculos, despondentem his
verbis affatus est Madhuis interfector.

ALMUM NUMEN *loquitur:*

2. Unde te haec debilitas in belli discrimine
repente subiit, indigna, honestis, viam ad
3. Superos obstruens, ingloria, o Arjuna? Noli
mollitiae effeminatae te tradere: non hoc te
decet. Vili socordia abjecta, age exsurge,
hostium vexator!

ARJUNAS *loquitur:*

4. Quomodo Bhîshmam ego in proelio Drô-
namque, o Madhuis interfector, sagittis im-
pugnabo? Ambo mihi venerandi, hostium
5 interfector! Magistris magnopere suspiciendis
haud caesis melius sane foret pane emendicato
vesci per hoc aevum; caesis vero magistris
opum avidis, quoad vivam, vescar dapibus
6 sanguine pollutis. Neque hoc novimus, utrum
praestantius foret nobis, ut vel victores exsist-
amus, vel isti nos vincant Quibus caesis
vivere nos non juvabit, ii ipsi constitere ex
7. adverso Miseratione et formidine culpae fracta
indole, percontor te, religione mentem attoni-
tus, quodnam consilium sit magis salutare?
Declara hoc mihi. Discipulus tuus ego sum:
8. doce me, ad te conversum Haud equidem
praevideo, quid mihi propellat moerorem, sen-
sus meos torrentem, etsi nanciscar in orbe
terrarum amplum sine rivali regnum, in di-
vosque ipsos etiam imperium.

SANJAYAS *loquitur:*

9 His verbis affatus Krishnam Arjunas, hos-
tium vexator, "Haud pugnabo!" ita allo-
quutus Nomium, conticuit ille quidem. Hunc 10.
compellavit Krishnas, subridens quasi, o Bhâ-
rata, in utriusque agminis intervallo, despon-
dentem his verbis:

ALMUM NUMEN *loquitur:*

Non lugendos luctu prosequutus es, at con- 11.
venientes sapientiae sermones profers Vita
defunctos vel non defunctos luctu non prose-
quuntur sapientes. Neque enim ego unquam 12
non fui, nec tu, neque isti mortalium reges;
neque est quando non futuri simus nos uni-
versi in posterum. Sicuti animantis in hoc 13
corpore est infantia, juventus, senium, perinde,
etiam novi corporis instauratio; cordatus hinc
non trepidat. Elementorum autem contactus, 14
Kuntidis nate, frigus caloremve, voluptatem
molestiamve praebentes, reciprocantes sunt ac
fluxi: hos tu perfer, Bhârata. Quem hi non 15.
perturbant virum, o vir eximie, in voluptate
ac molestia sibi parem, constantem, is ad im-
mortalitatem conformatur Quod vero non 16
est, id fieri nequit ut exsistat; nec ut esse
desinat, quod vere est; amborumque horum
perspectum discrimen iis, qui rerum veritatem
cernunt. Indelebile autem, hoc scias, est illud, 17
a quo Universum hoc expansum; deletionem
inexhausti istius nemini efficere licet. Caduca 18
haec corpora dicuntur, immutabili spiritu ani-
mata, indelebili atque immenso: quare pugna,
o Bhârata! Qui eum arbitratur occisorem, 19.
quive eundem censet occisum, hi ambo non
recte intelligunt; neque occidit ille, neque
occiditur. Non nascitur moriturve unquam; 20
non ille exstitit, exsistitve, non exstiturus:
innatus, immutabilis, aeternus ille, priscus,
non occiditur occiso corpore Qui novit inde- 21
lebilem, aeternum illum, innatum, inexhaus-
P 2

tum, quomodo is homo quempiam occidendum
22. curet, vel ipse occidat? Perinde ac obsoletis
vestibus abjectis, novas sumit homo alias, sic
abjectis corporibus obsoletis, alia ingreditur
23. nova spiritus. Non illum penetrant tela, non
illum comburit flamma, neque illum perfund-
24. unt aquae, nec ventus exsiccat. Impenetra-
bilis ille, incombustibilis ille, imperfusibilis
ille, nec non inexsiccabilis, perpetuus, omni-
vagus, stabilis, inconcussus ille atque aeternus,
25. invisibilis ille, inenarrabilis ille, immutabilis
ille declaratur. Quare, quum talem cogno-
26. veris, *non luctu* eum prosequi te oportet. At
si illum vel maxime identidem natum ac iden-
tidem arbitreris mortuum, ne sic quidem te, o
27. heros, eum lugere oportet. Nam geniti certa
mors est, mortui certa generatio: quapropter
28. in re inevitabili non te lugere oportet. Insen-
sibile est animantium principium, insensibilis
exitus; sensibilis medius inter utrumque status:
29. quinam huic, ejulationi locus? Miraculi
instar alius intuetur eum, miraculi instar en-
arrat porro alius, miraculi instar eum alius
enarratum audit: sed quamvis audiverit, non
30. tamen novit eum quisquam. Spiritus semper
invulnerabilis ille in cujusque corpore, o Bhâ-
rata: quare cuncta animantia non te lugere
31. oportet. Proprii etiam officii memorem non te
contremiscere oportet: legitimo bello melius
32. quidquam militi evenire nequit, ac sua sponte
paratae coeli valvae aperiuntur. Fortunati
milites, o Prithae fili, nanciscuntur bellum
33 ejusmodi. Sin vero tu hanc legitimam pug-
nam haud perficias, proprii officii famaeque
34. desertor, labem contrahes; et infamiam in-
super mortales fabulabuntur de te perennem.
Generosorum autem infamia ultra obitum por-
35. rigitur. Metu e proelio te secessisse existi-
mabunt proceres magnis curribus vecti, eorum-
que, a quibus magni aestimatus fueras, con-
36. temtum subibis, et contumeliosos sermones
multos serent inimici tui, vituperantes tuam
fortitudinem: quo quid molestius evenire potest
37 Vel occisus coelum es adepturus, vel victor
terra potiere. Quare exsurge, o Kuntidis nate,
ad pugnandum obfirmato animo! Volupta- 38.
tem molestiamve pari loco ponens, praemium
jacturamve, victoriam cladem ve, protinus ad
pugnam accingere: ita affectus nullam con-
trahes labem. Haec tibi exposita est ratioci- 39.
nio sententia; nunc autem secundum devotio-
nem eam accipe, cui sententiae devotus, o prin-
ceps, operum vincula abiicies. Nulla ibi est 40.
conatuum frustratio, nec detrimentum extat;
vel tantillum hujus religionis liberat ab ingenti
formidine. Ad constantiam efformata senten- 41.
tia una huic est, o Kuruis proles: multiparti-
tae autem ac infinitae sententiae inconstanti-
um. Quam floridam istam orationem profe- 42.
runt insipientes, librorum sacrorum dictis
gaudentes, nec ultra quidquam dari affirmantes
cupiditatibus obnoxii, sedem apud Superos 43.
finem bonorum praedicantes; *orationem, in-
quam*, insignes natales tanquam operum prae-
mium pollicentem, rituum varietate abundant-
em, quibus aliquis opes ac dominationem
nanciscatur: qui hac a recto proposito abrepti, 44.
circa opes ac dominationem ambitiosi sunt,
horum mens non componitur contemplatione
ad perseverantiam. Ternarum qualitatum 45.
materiam exhibent libri sacri: tu autem liber
esto a ternis qualitatibus, o Arjuna; liber a
gemino affectu, semper essentiae deditus, ex-
pers sollicitudinum, tui compos. Quot usibus 46.
inservit puteus aquis undique confluentibus,
tot usus praestant universi libri sacri theologo
prudenti. In ipso opere momentum tibi sit, 47.
at nunquam in ejus praemiis. Noli ad opera
praemiis impelli, nec otii ambitiosus esto In 48.
devotione perstans opera perfice, ambitione se-
posita, o contemtor opum, in eventu prospero
vel improspero aequabilis; aequabilitas devotio
dicitur. Longe sane inferiora sunt opera devoti- 49.
one mentis, o contemtor opum. In mente
tua praesidium quaere. Miseri, qui praemiis
ad opera impelluntur. Mente devotus in hoc 50.
aevo utraque dimittit, bene et male facta.
Quaro devotioni te devove: devotio dexterita-

51. tem in operibus praebet. Mente devoti,
praemio operibus parto abjecto, sapientes, ge-
nerationum vinculis exsoluti, ingrediuntur
52. viam summae salutis. Quando mens tua praes-
tigiarum ambages exsuperaverit, tunc per-
venies ad ignorantiam omnium, quae de doc-
trina sacra disputari possunt vel disputata
53. sunt. Subtilitatum theologicarum incuriosa
quando mens tua immota steterit, firmaque in
contemplatione, tunc devotio tibi obtinget.

ARJUNAS *loquitur*:

54. Qualis est sermo viri confirmati in sapien-
tia, ac assidui in contemplatione, o Krishna?
In meditando defixus quomodo loqui, quomo-
do quiescere ac circa negotia versari solet?

ALMUM NUMEN *loquitur*:

55. Quando relinquit cupiditates omnes, quae
animum afficiunt, secum semet ipso contentus,
56. tunc confirmatus in sapientia dicitur. In
molestiis animo imperturbatus, voluptatum
illecebris haud obnoxius, procul habitis amore,
odio, ira, in meditando defixus, anachoreta
57. dicitur. Qui, undique affectionis expers, quid-
quid illi obtingat faustum vel infaustum, neque
exultat neque aversatur: apud hunc sapientia
58. commoratur. Quando is, sicuti testudo artus
suos undecunque, sensus abstrahit a rebus
quae sensibus obversantur: tunc apud eum
59. sapientia commoratur. Res sensibus obviae
recedunt a mortali abstinente; temperantia
ejus insigni animadversa ipse appetitus rece-
60. dit. At interdum, Kuntidis nate, viri pru-
dentis, quamvis strenue annitentis, sensus
61. turbulenti animum vi abripiunt. His omnibus
coërcitis devotus sedeat, in me solum intentus:
cujus in potestate sensus sunt, apud hunc
sapientia commoratur. In homine res sensi- 62.
bus obvias meditante propensio erga illas sub-
nascitur; e propensione cupido, e cupidine ira
enascitur; ex ira exsistit temeritas, e teme- 63.
ritate memoriae confusio; e memoriae confu-
sione mentis jactura, qua tandem ipse pessum-
datur. Qui autem circa res versatur sensibus 64.
ab affectu et aversatione segregatis, ipsius
voluntati parentibus, animo bene composito,
is serenitatem consequitur; serenitate omni- 65.
um molestiarum repudiatio in illo subnascitur.
Cujus vero ingenium serenum, hunc protinus
mens totum occupat. Non inest mens non 66.
devoto, neque inest sui conscientia; et qui sibi
non sui conscius, is tranquillitate caret: sine
tranquillitate quomodo beatus esse possit?
Sensibus circa res versantibus cujus animus 67.
obtemperat, ejus sapientia illius impetu ab-
ripitur, veluti tempestate navis in fluctibus.
Quapropter, o heros, is, cujus sensus cohi- 68.
bentur omnimodo a rebus, quae sensibus ob-
versantur, apud hunc sapientia commoratur.
Quae nox est cunctis animantibus, hanc per- 69.
vigilat abstinens: qua vigilant animantes, haec
est nox verum intuentis anachoretae. Inex- 70.
pleto intra terminos suos residenti oceano qua-
liter aquae illabuntur, cui similiter omnes
cupiditates illabuntur, is tranquillitatem adi-
piscitur, non qui cupiditatibus lascivit. Qui 71
homo, omnibus cupiditatibus repudiatis, in
vita versatur illecebrarum expers, liber a sui
studio ac sui fiducia, is tranquillitatem conse-
quitur. Haec est divina statio, o Prithae fili: 72
hanc adeptus, non amplius trepidat; perstans
in ea obitus quoque tempore, ad extinctionem
in numine evehitur.

LECTIO III

ARJUNAS *loquitur*

1 Si mens praestantior opere a te aestimatur,
o mortalium votis expetite, cur tandem hor
2 rendo operi me destinas, Pulchricome? Con
fusa oratione mentem quasi perturbas meam,
hoc unum e decreto profare, qua ratione meli
ora ego adipisci possim?

ALMUM NUMEN *loquitur*

3 In hoc mundo duplex vitae institutum olim
a me promulgatum est, viri innocue scientiae
destinatione rationalium, et operum destina
4 tione devotorum Non opera omnino haud
inchoando fruitur otio homo, nec vero abdica
5 tione ad perfectionem pervenit Non sane
quisquam vel momento temporis unquam ab
operibus vacat, impellitur enim et invitus ad
opus peragendum facultatibus naturalibus
6 Qui ministerio corporali coercito sedet, animo
meditans res sensibus subjectas, demens, is
7 simulator sanctitatis dicitur, qui vero sensibus
animo coercitis sese accingit, o Arjuna! ad
opus corporali ministerio peragendum, sine
8 ambitione is magni aestimatur. Tu perage
opus necessarium, opus praestantius est otio
ne corporis quidem sustentatio tibi otioso pro
9 cedat Praeter opera sacrorum causa suscepta
mundus hic operum vinculis implicatur, qua
propter Kuntidis nate, ambitionis immunis
10 opus aggredere Simul cum ritu sacrifico
progenie humana creata olim dixit Progenitor
"Illo propagabimini, ille vobis esto vacca
11 "abundantiae Divos colite illo, hi Divi vos
"colunto Mutuo vos colentes, salutem sum
12 "mam adipiscemini. Optatos cibos vobis Di
"dabunt, sacrificiis culti, cibis ab his datis,
"non ante partem iisdem oblata, qui fruitur,
"is sane fur est Sacrificiorum reliquias come 13
"dentes probi exsolvuntur omnibus peccatis,
"vescuntur autem piaculo noxii, qui dapes
"instruunt sui gratia" Frugibus aluntur 14
animantia, imbre fit frugum proventus, sacri
ficio impetratur imber, sacrificium opere 15
consummatur, opus e numine ortum scias,
numen e simplici et individuo ortum Ideo
numen omnia permeans semper in sacrificio
praesens est Hunc orbem sic circumactum 16
quicunque volvendo haud promovet in hoc
seculo, is inceste aevo transacto, sensibus in
dulgens, o Prithae fili frustra vivit Qui 17
autem secum quietus est homo, ac sibimet sa
tisfaciens, contentusque semet ipso, is omni
negotio vacat, et hujus quidem nihil interest, 18
utrum aliquid factum sit an infectum, neque
eum ex omnibus animantibus commodi ullius
expectatio suspendit Quare sine ambitione 19
semper opus tibi demandatum appara sine
ambitione enim opus apparans summum bo
num vir adipiscitur Operibus certe perfec 20
tionem quaesivere Janakas ceterique ejusdem
ordinis Generis humani adsensum quoque
respiciens opere fungi debes Quidquid des 21
tinat optimus quisque, id ipsum cetera multi
tudo, quod ille exemplum proponit, id vulgus
deinde sectatur Non mihi, o Prithae fili 22
quidquam in mundo tergemino est peragen
dum, nec adipiscendum, quod nondum adeptus
fuerim versor tamen in opere At si ego un 23
quam non versarer in opere impiger, quando
quidem mea vestigia sectantur homines, o
Prithae fili, omnimodo, pessum ituri essent 24
hi mortales, nisi opus ego peragerem, et col
luviei auctor forem, et exitio traderem hancce
progeniem Implicati opere insipientes sicuti 25
agunt, o Bhârata, sic sapiens agat sine ambi

26 tione, curans generis humani adsensum, nec
opinionum discrepantiam gignat inter ignaros
opere implicatos. Fungatur omnibus operibus
27. sapiens, devota mente ad ea seaccingens, Na-
turae qualitatibus peraguntur omnimodo ope-
ra; sui fiducia qui fallitur, eorum se ipsum
28. auctorem esse arbitratur. At veri gnarus, o
heros, de gemino qualitatum operumque dis-
crimine; "qualitates in qualitatibus versantur,"
29. sic arbitratus, non implicatur. Naturae qua-
litatibus decepti, implicantur operibus quali-
tatum; hos universitatis ignaros, tardos, gnarus
30. universitatis haud labefactet. Cuncta opera
in me deponens, cogitatione ad intimam con-
scientiam conversa, nulla spe erectus, rerum-
que tuarum incuriosus, pugna, aegritudine
31. depulsa. Qui hoc meum decretum semper
observant homines, fidei pleni, haud obtrec-
tantes, hi operibus quoque emancipantur.
32. Qui vero, istud obtrectantes, haud observant
meum decretum, hos omni scientia exturbatos
33 scias pessumdari rationis inopes Ad id quod
suae naturae consentaneum est, tendit sapiens
quoque; naturam sequuntur animantia: quid
34 coërcendo efficietur? Rebus sensui cuilibet
subjectis propensio et aversatio insident; utri-
usque ad nutum ne quis praesto sit: etenim
35 hae sunt ejus adversariae. Satius est suo
officio, etsi deficientibus viribus, fungi, quam
alienum officium accurate implere; in suo of-
ficio satius est, mortem oppetere: alienum of-
ficium formidinem affert.

ARJUNAS *loquitur:*

A quonam vero instigatus ille, peccatum 36
admittit homo, etiamsi nolit, Vrishnida, vi
quasi impulsus?

ALMUM NUMEN *loquitur:*

Cupido is est, Furor iracundiae is est, ex 37
impetuosa qualitate progenitus, vorax, nefas-
tus; hunc cognosce in hoc aevo inimicum.
Sicuti fumo involvitur flamma, speculumque 38.
aerugine, sicuti utero involutus foetus, sic isto
Universum hoc involutum. Involvitur scientia 39.
isto, sapientis pertinaci inimico, versiformi,
Kuntidis nate, et igne insatiabili Sensus, 40
animus, mens, ejus ditio fertur: hisce infatuat
iste, scientia involuta, mortalem Quapropter 41
tu, sensibus a principio coërcitis, Bharatidarum
optime, nefastum illum repudia, scientiae et
judicii pessumdatorem. Sensus pollentes aiunt, 42
sensibus pollentior animus, animo autem pol-
lentior mens; qui vero prae mente pollet, is
est Sic supra mentem pollere cum intelli- 43
gens, te ipsum tecum confirmans, profliga
hostem, o heros, versiformem, intractabilem

LECTIO IV.

Almum Numen *loquitur*

1 Hanc devotionem Vivasvanti ego declaravi
perennem, Vivasvan Manui effatus est,
2 Manus Ikshvâkui memoravit. Sic per manus
traditam eam reges sapientes cognoverunt.
Haec devotio diuturno tempore in hoc mundo
3 periit, hostium vexator. Eadem illa devotio
antiqua hodie a me tibi declarata est. Tu
cultor meus es atque amicus: mysterium hoc
scilicet praestantissimum.

Arjunas *loquitur*

4 Posteriores sunt natales tui, priores Vivas-
vantis natales; quomodo istud intelligam, quod
ais "initio declaraveram?"

Almum Numen *loquitur*

5 Plurimi jam praeteriere mei natales, tui-
que, o Arjuna! Hosce ego universos novi, tu
6 vero haud nosti, hostium vexator. Quanquam
innatus sum, incorruptibilis, quanquam ani-
mantium sum dominus, naturae meae impe-
rans subinde nascor, praestigiis mihi insitis.
7 Quandocunque scilicet pietatis languor exsis-
tit, o Bhârata, et incrementum impietatis,
8 tunc me ipsum ego procreo. Ad vindicationem
bonorum et ad eversionem sceleratorum, pie-
tatis stabiliendae gratia nascor per singula
9 secula. Genituram et opus meum divinum
qui sic penitus novit, corpore relicto non ad
novam genituram regreditur, ad me accedit
10 ille, o Arjuna! Soluti ab affectu, terrore, ira,
mei similes, me confisi, multi scientiae casti-
monia lustrati in meam essentiam transiere.
11 Hi quemadmodum ad me convertuntur, iisdem
eos ego colo. Mea vestigia sectantur homines,
12 Prithae fili, omnimodo. Qui cupiunt operum
successum, ii Divis in hoc orbe litant. Brevi
sane in vita mortali successus obtingit opere
partus. Quaternorum ordinum stirpes a me 13
creati sunt secundum qualitatum operumque
distributionem; harum me ipsum scias aucto-
rem, auctore carentem, incorruptibilem. Nec 14
me opera polluunt, nec in operis fructu mihi
est stimulus; qui talem me cognoscit, is operum
vinculis haud constringitur. Sic statuto opus 15
peractum est a priscis emancipationem affec-
tantibus, quamobrem perage tu opus, quale a
priscis olim peractum. Quid sit opus? quid 16
otium? quaeritur. Hac in re vel vates trepi-
davere. Ejusmodi opus tibi declarabo, quo
cognito a malo liberaberis. Ad ipsum opus 17
est attendendum, attendendum quoque ad ces-
sionem ab opere, attendendum tandem ad
otium; obscura est operis ratio. Qui in opere 18
otium cernit, et in otio opus, is sapit inter
mortales, is devotus cunctis operibus pera-
gendis aptus est. Cujus omnia incepta se- 19
gregata sunt a cupiditatis instinctu, cum ope-
ribus scientiae igne consumtis, doctum pro-
nunciavere sapientes. Procul habita ambitione 20
in fructu operum posita, quisemper hilaris est,
non egens patrocinio, is, etsi in opere occupa-
tus, nihil tamen omnino agit. Nulla spe 21
erectus, cogitationes suas coercens, dimisso
omni emolumento, corporali duntaxat minis-
terio opus peragens, peccato haud imbuitur.
Qui rebus sponte sibi oblatis contentus est, 22
gemino affectu superior, neutiquam invidus,
et aequalis in successu prospero vel adverso,
is ne operando quidem implicatur. Hominis 23
ambitione vacui, exsoluti, intellectu in scientia
defixo, sacrificii gratia sese accingentis, opus
integrum quasi evanescit. Numen est in ob- 24
latione, numen in oleo sacro, numen in igne,

numine litatur; ad numen iturus est ille, qui
25 numen operando meditatur. Divorum porro
alii devoti religionem colunt, in theologiae
igne alii religionem ipsa religione denuo sa-
26 crificant, auditum ceterosque sensus alii in
continentiae ignibus sacrificant, sonum cete-
raque sensibilia alii in sensuum ignibus sa-
27 crificant. Cuncta ministeria corporalia ac
vitalia porro alii sacrificant in igne mystico
28 continentiae, scientia accenso, opum sacrifici,
castimoniae sacrifici, devotionisque sacrifici
porro sunt alii, tacitae lectionis ac scientiae
29 sacrifici, temperantes, propositi tenaces. In
expiratione sacrificant spiritum, in spiritu ex-
spirationem similiter alii, spiritus et exspira-
tionis meatibus praeclusis, spiritus retinendi
30 studiosi. Alii cibo abstinentes vitalia in vi-
talibus sacrificant: universi hi quoque sacrifi-
candi sunt gnari, ac sacrificiis peccata sua
31 delent. Qui vescuntur dapibus ambrosiis e
sacrificio reliquis, ii transeunt ad numen ae-
ternum. Non est hic mundus irreligiosi:
quomodo tandem alter, Kurundarum optime?
32 Tam varia sacrificia propagata sunt e numinis
ore, operibus comparata scias haec universa,
33 sic cognito, liberaberis. Praestat opum sacri-
ficio scientiae sacrificium, o hostium vexator,
cuncta opera integra, Prithae fili, scientia
comprehenduntur et consummantur. Hanc 34
tu quaere, genibus provolutus, percunctatione,
reverentia. Monstrabunt tibi scientiam sapi-
entes, veritatem rerum perspicientes: quam 35
edoctus non iterum ad errorem perinde redi-
bis, Panduida, qua entia universa conspicies
in te ipso, deinde in me. Si vel maxime om- 36
nibus peccatis sis contaminatus, universalis
scientiae saltu tamen infernum trajicies.
Perinde ac ligna accensus ignis in cinerem 37
vertit, o Arjuna, pariter scientiae ignis
omnia opera in cinerem vertit. Haud sane 38
scientiae simile lustramen in hoc orbe exstat:
id homo devotione consummatus ultro tem-
poris progressu in se ipso invenit. Qui fidem 39
habet, adipiscitur scientiam, huic intentus,
sensibus coercitis, scientiam adeptus, ad sum-
mam tranquillitatem pervenit. Ignarus autem 40
fideque carens, dubitationi indulgens, pessum-
datur: neque hic mundus, nec ulterior, nec
felicitas ejus est, qui dubitationi indulget.
Eum qui in devotione opera sua deposuit, qui 41
scientia dubitationem discidit, spiritalem, non
constringunt vinculis opera, o contemtor opum.
Quapropter ex ignorantia progenitam cordi 42
infixam dubitationem ense scientiae tuae dis-
cindens ad devotionem conversus age ex-
surge, o Bharata!

LECTIO V.

—o—

ARJUNAS *loquitur*

1 Abdicationem operum, Krishna, et alteri
ex parte exercitationem laudas utrum horum
sit melius unum, id mihi declara bene deli
beratum

ALMUM NUMEN *loquitur*

2 Abdicatio et exercitatio operum, utrumque
beatitudinem parit, horum tamen prae operum
abdicatione exercitatio operum aestimatur
3 Judicandus est is constans abdicator, qui ne
que aversatur nec desiderat, qui autem a ge
mino affectu immunis est, o heros, nullo ne
4 gotio vinculis exsolvitur Disciplinam ratio
nalem et activam seorsum nuncupant pueri,
non itidem docti alterutri duntaxat deditus
5 simul utriusque percipit fructum Quae di
sciplinis rationalibus occupatur statio, ad
eandem quoque devotionibus pervenitur
Unam eandemque esse disciplinam rationalem
6 et devotionem qui cernit, is vere cernit, Abdi
catio autem, o heros, difficilis est ad adipis
cendum sine devotione, devotioni devotus
anachoreta ad numen haud longo tempore
7 accedit Devotioni devotus, mente castus,
sibi ipsi imperans, sensuum domitor, omnium
animantium communione animatus vel agendo
8 non polluitur "Nihil equidem ago," sic
arbitretur devotus, veritatis gnarus, cernens,
audiens tangens, odorans, edens, ambulans,
9 dormiens, spirans, loquens, dimittens, pre
hendens, intuens et connivens quoque, "sensus
in rebus sibi subjectis versantur" ita per
10 suasus Qui agit operibus suis in numinis
sinu depositis, ambitione dimissa, is peccato
non polluitur, sicuti nec loti folium aqua
11 Corpore, animo mente, cunctisque sensibus
etiam, devoti opus peragunt, ambitione di
missa, semetipsos lustrandi gratia Devotus, 12
operum fructu dimisso, tranquillitatem adipi
scitur internam, devotione destitutus, cupidi
nis impetu fructum ambiens vinculis constrin
gitur Cunctis operibus animo dimissis com 13
mode sedet temperans mortalis in urbe novem
portis instructa, (i e *in corpore*) neque ipse
agens, nec agendi auctor Neque facultatem 14
agendi, neque opera mundi dominus creat, nec
applicationem ad operum fructum cujusque
autem indoles praevertitur Non accipit 15
ullius peccatum, nec vero etiam bene factum
Omnipotens Ignorantia involvit scientiam
hinc errat genus humanum At scientiae ope 16
haec ignorantia e quorum animo sublata est,
eorum scientia solis instar collustrat summum
istud Hujus memores, huc sese transferentes, 17
hujus, consortes, in hoc intenti, ingrediuntur
viam irremeabilem, excussis scientia peccatis
In Brachmane doctrina et modestia praedito, 18
in bove, in elephanto, tunc etiam in cane,
atque, in homine, qui canina carne vescitur,
sapientes, idem cernunt In hac ipsa vita ab 19
iis natura devicta est, qui in aequabilitate,
perstant Noxa vacuum nimirum et aequa
bile est numen ideo hi perstant in numine
Non exultet gratum aliquid nactus, nec moe 20
reat nactus ingratum, animo obfirmatus, im
perturbatus, numinis gnarus, in numine per
stans Externis contactibus haud addictus 21
in semet ipso invenit, quod volupe, est, is
divinae devotioni devotus, voluptate infinita
fruitur Quae vero a contactibus prodeunt 22
deliciae, eae utique e doloris utero pariuntur,
initium habent et finem, Kuntidis nate hisce
non gaudet prudens Qui in hac ipsa vita 23
perferre valet, ante liberationem a corpore,

impetum e cupidine et iracundia ortum, is
24 devotus, is vir beatus est. Qui intus delec-
tatur, intus gaudet, quique perinde intus il-
luminatur etiam, is devotus ad exstinctionem
in numine, divinitatis particeps, pervenit.
25 Adipiscuntur exstinctionem in numine sancti,
deletis peccatis, ancipiti contentione exemti,
sui compotes, omnium animantium bono gau-
26 dentes. Qui a cupidine et ira segregati sunt,
temperantes, temperatis cogitationibus, prope
eos exstinctio in numine versatur, sui sibi
conscios. Contactibus externis exterminatis, 27
obtutu in confinio superciliorum defixo, spi-
ritu gemino, qui per narium meatus hauritur
et efflatur, aequabiliter moderato, coercitis 28
sensibus, animo, mente, anachoreta unice in
emancipationem intentus, qui semper vacat
desiderio, ira et metu, is re vera jam emanci-
patus est. Me tanquam perceptorem sacrifi- 29
ciorum et castimoniarum, universi mundi
magnum dominum, amicum omnium animan-
tium qui cognoverit is ad tranquillitatem pergit.

LECTIO VI

ALMUM NUMEN *loquitur*.

1 Qui haud sollicitus de operis fructu opus
peragendum peragit, is et abdicator est et de-
votus, non quicunque sine igne sacro et cae-
2 remoniis vivit. Quam abdicationem nuncu-
pant, eandem esse devotionem scias, o Pan-
duida! Haud sane nisi abdicatis consiliis
3 devotus evadit quisquam. Annitentis ana-
choretae opera praedicantur subsidium, ejus-
dem vero ad devotionem jam evecti tranquil-
4 litas praedicatur subsidium. Quippe quando
nec in rebus, quae sensibus obversantur, nec
in operibus suspensus haeret, omnibus consi-
liis abdicatis, tunc evectus ad devotionem
5 dicitur. Extricet semet sua ipsius ope, ne-
quaquam ipse semet deprimat. Hominis
spiritus tum sui ipsius est socius, tum quoque
6 suimet inimicus. Socius est suimet spiritus
ejus hominis, qui sua ipsius ope semet ipsum
vicit, inimicitia autem erga id, quod non spi-
ritale est, spiritus inimici more se gerere
potest. Suimet domitoris, placidi, spiritus 7
summum locum obtinens in se recolligitur, in
frigore et calore, in voluptate et *dolore, simi-*
liter etiam in honore et ignominia. Cujus 8
spiritus gaudet scientia et cognitione, in fas-
tigio stans, sensibus perdomitis, is devotus
dicitur, devotioni initiatus, cui nihil interest
inter glebam, lapidem et aurum. Inter ami- 9
cos, familiares, hostes, alienos, neutrarum
partium homines, infensos, socios, inter bonos
quoque ac improbos aequanimus magni aesti-
matur. Devotus semper ipse se exerceat, 10
secretum petens, solitarius, coercitis cogita-
tionibus, nulla spe erectus, sine censu. In 11
regione pura degens sibi sedem stabilem, non
nimis sublimem, nec nimis humilem, pelle de-
ac verbenis constratum. Ibi animo in unum 12
intento, coercitis cogitationibus, sensibus

actibusque, insidens huic sedili exerceat de-
13 votionem, lustrationis suae gratia. Aequabi-
liter corpus, caput cervicemque immota sus-
tinens, firmus, intuens nasi sui apicem, nec
14 plagas diversas circumspiciens, placatus,
timore excusso, in officiis studiosi rerum di-
vinarum perseverans, animum coercens, me
15 meditans, sedeat devotus in me intentus. Sic
semet ipsum exercens, devotioni initiatus,
animo coercito, ad tranquillitatem exstinc-
tioni proximam, mecum consociatam pervenit.
16 Nec nimium edentis est devotio, nec omnino
cibo abstinentis, nec nimio somno adsueti,
17 nec pervigilantis etiam, o Arjuna! Qui de-
votus est in cibo sumendo atque in recrea-
tione, qui devote operibus fungitur, qui devotus
est in dormiendo ac vigilando, ejus est devo-
18 tio, quae aegritudinem depellit. Quando plane
coercitam cogitationem in semet ipso defigit,
nullis cupiditatibus stimulatus, tunc demum
19 devotus dicitur. Sicuti lucerna extra venti
impetum posita haud vacillat, haec similitudo
memoratur devoti, coercitis cogitationibus,
20 qui suam ipsius devotionem exercet. Ubi
requiescit cogitatio constricta devotionis cultu,
et ubi, mentis oculis se ipse adspiciens, sibi-
21 met placet; ubi voluptatem infinitam, quae-
cunque mente capitur, ultra sensus posita,
comperit ille, neque defixus dimovetur a vera
22 essentia; quo bono quaesito nullum alium
quaestum porro egregium ducit, in quo per-
manens ne gravi quidem dolore labefactatur:
23 hanc sejunctionem a doloris conjugio sciat
devotionis nomine designari. Haec devotio
e decreto exercenda est ceterarum cogitati-
24 onum oblito. Ex arbitrii mobilitate ortas li-
bidines dimittens omnes omnino, animo sen-
suum compagem (i. e. *corpus*) compescens
25 quoquo versus, sensim sensimque quiescat
mente perseverantiam amplexa, animo ad se-
cum commorandum assuefacto, ne hilum
26 quidem cogitet. Quotiescunque quopiam
evagatur animus mobilis, infirmus, toties hunc
eo cohibito, ad sui met obsequium eum reducat.

Tranquillo animatum utique illum devotum 27
summa voluptas subit, sedato affectuum impetu,
in numinis essentiam conversum, innocuum.
Sic semper sese ipse devovens devotus, pecca- 28
tis exsolutus, commode infiniti voluptate e
numinis contactu fruitur. Qui spiritum om- 29
nibus animantibus immorantem, et omnia
animantia in spiritu contuetur, devotioni de-
ditus, ubique idem conspiciens, qui me cernit 30
ubique, et Universum in me cernit, ex eo ego
non evanesco, neque is ex me evanescit. Om- 31
nibus animantibus immorantem qui me colit,
unitati intentus, quocunque tandem modo
versetur, devotus ille mecum versatur. Qui 32
sui ipsius similitudine ductus ubique idem
cernit, o Arjuna, volupe sit illud vel molestum,
is devotorum princeps habetur.

ARJUNAS *loquitur.*

Illa ipsa, quae a te declarata est devotio 33
aequabilitate, o Madhuis interfector! hujus
equidem haud video propter mobilitatem hu-
mani ingenii stabilem conditionem. Mobilis 34
sane est animus, o Krishna, turbulentus, ve-
hemens, pertinax: ejus ego coercitionem ar-
bitror, sicuti venti, valde difficilem factu.

ALMUM NUMEN *loquitur.*

Sine dubio, o heros, animus difficilis est ad 35
coercendum, mobilis; exercitatione tamen,
Kuntidis nate, ac temperantia coercetur. Ei, 36
qui sui haud compos est, devotio difficilis est
ad adipiscendum meo quidem arbitrio; at
morigero autem et annitente obtineri potest
industria quadam.

ARJUNAS *loquitur.*

Intemperans, sed fide instructus, declinante 37
a devotione animo, haud adeptus devotionis
consummationem quamnam viam, o Krishna,
ingreditur? Nonne utrimque dejectus (scil. 38
ab hujus vitae et futurae felicitate) sicuti
nubes fulmine discussa perit, fluctuans, o
heros, aberransque a tramite divino? Hoc 39

dubium tu mihi, o Krishna, dirimere debes
integrum. Nullus alius profecto quam tu
hujusce dubii propulsator reperitur.

ALMUM NUMEN *loquitur:*

40. O Prithae fili, neque heic, neque in vita
futura exitium tali homini evenit; haud pro-
fecto honestus quisquam infaustam, amice,
41. viam ingreditur. Nactus sedes superas pro-
borum, commoratus ibi annos infinitos, in
castorum beatorumque familia, qui devotione
42. excidit, regeneratur, vel etiam e devotorum
sapientium stirpe nascitur. Difficillimi sane
ad adipiscendum in hoc mundo sunt natales
43. ejusmodi. Ibi eandem mentis applicationem
assumit, quam in priore corpore habuerat, eni-
titurque deinde vehementius ad consumma-
tionem, o Kuruis proles. Prius contracta 44.
consuetudine illa ultro etiam is abripitur. Vel
devotionem cognoscendi studiosus theologiam
meris verbis circumscriptam praevertit; pro 45.
virili vero contendens devotus, lustratus a pec-
catis, repetitis natalibus consummatus, dehinc
summum iter ingreditur. Ascetis superior 46
devotus, scientia praeditis quoque superior
aestimatur, operumque confectoribus superior
devotus: ergo devotus fias, o Arjuna. Inter 47.
universos porro devotos, qui, intima mente ad
me conversa, fidei plenus me colit, is devotis-
simus a me judicatur.

LECTIO VII.

ALMUM NUMEN *loquitur:*

1. Animo in me defixo, Prithae fili, devo-
tionem exercens, me confisus, quomodo haud
dubie me integrum cogniturus sit, id nunc
2. ausculta. Ego tibi hanc scientiam universa-
lem cum peculiari conjunctam plene effabor,
qua cognita in hoc mundo non amplius alia
3. cognoscenda relinquitur. Immortalium millibus
vix singulus quispiam ad perfectionem eniti-
tur; annitentium quoque ac consummatorum
4. vix singulus me penitus novit. Terra, aquae,
ignis, aer, aether, animus, nec non mens, sui
conscientia denique: hunc in modum haecce
mea natura in octonas partes distribuitur,
scilicet inferior ista; at praeter hanc aliam 5
scias meam naturam supremam, vitalem, o
heros, qua mundus hic sustentatur. Ex ejus 6
utero funduntur universa animantia, ita in-
tellige. *Ego sum totius mundi origo, nec non*
dissolutio. Me praestantius non aliud quid- 7
quam exstat, o contemtor opum. In me
Universum hoc est suspensum, sicuti *in filo*
margaritarum lineae. Sapor ego sum in aquis, 8
jubar sum in sole ac luna, nomen mysticum
in universis libris sacris, sonus in aethere,
vigor masculus in hominibus, *et suavis odor* 9
in tellure, splendorque sum in flamma, vita
in omnibus animantibus, et castimonia in
ascetis. Semen perpetuum omnium animan- 10
tium *nosce me, o Prithae fili.* Intellectus in-

telligentium, splendor splendidorum ego sum,
11 roburque robustorum ego, a cupiditate atque
affectu segregatum. Nulla lege refrenata in
animalibus libido sum, Bharatidarum prin-
12 ceps, et quaecunque tandem essentiales sunt
naturae, impetuosae ac tenebrosae, ex me
nempe has *ortas* scias: non equidem illis in-
13 sum, insunt illae mihi. Trinis hisce qualita-
tum propriis naturis totus iste mundus de-
lusus non agnoscit me his superiorem, inco-
14 ruptibilem. Divina quidem illa Magia mea,
in qualitatibus operata, difficilis transgressu
est, attamen, qui mei compotes fiunt, ii hanc
15 Magiam trajiciunt. Haud mei compotes fiunt
malefici, stulti, hominum infimi, quorum
scientiam aufert Magia, daemoniacam naturam
16 sectantes. Quaternorum generum homines
probi me colunt, o Arjuna: afflictus, cogno-
scendi studiosus, pauper, atque sciens, o Bha-
17 ratidarum princeps. Ex his sciens, semper
devotus, unico cultui addictus, praefertur;
valde carus ego sum scienti, et ille mihi carus
18 est. Generosi quidem omnes isti, sed sciens
mei ipsius instar a me judicatur. Is utique
ad me sese applicat tanquam ad viam supre-
19 mam. Multarum regenerationum in fine
scientia praeditus ad me procedit: "Vâsudevas
est Universum," cui sic persuasum sit, is
20 magnanimus difficilis inventu est. Ii, quorum
scientia aufertur cupiditatibus quibuslibet,
ad alios Divos convertuntur, ad hanc vel ill-
am normam sese dirigentes, sua natura com-
pulsi. Quamcunque aliquis imaginem colens 21
cum fide venerari studet, unicuique horum
secundum fidem istam constantem ego *sortem
suam* dispertio. Is huic fidei deditus illam 22
imaginem propitiare studet, accipitque deinde
desideria sua grata a me dispertita. At fini- 23
tum est praemium istud istorum parum intel-
ligentium: ad Divos pergunt qui Divis litant,
mei cultores ad me perinde pergunt. Invisi- 24
bilem me visibilitate praeditum arbitrantur
insipientes, praestantiorem naturam meam
ignorantes incorruptibilem, supremam. Haud 25
manifestus ego sum cunctis, mystica Magia
involutus; stultum istud vulgus me non ag-
noscit innatum, incorruptibilem. Novi equi- 26
dem praeterita ac praesentia, o Arjuna, futu-
raque animantia, me vero nemo novit. Pro- 27
pensione ac aversatione excitato ancipiti errore,
o Bharata, universa animantia ad delirium in
rerum natura pergunt, hostium vexator. Quo- 28
rum autem deleta est labes sancte degentium,
ii, ab ancipiti errore liberati, me colunt, vo-
torum tenaces. Qui ad liberationem a senio 29
ac morte, ad me confugientes, enituntur, ii
NUMEN istud totum norunt, et id quod supra
spiritum est, opusque integrum. Qui me no- 30
runt simul cum eo, quod supra animantia est,
cum eo, quod supra Divos est, et cum eo,
quod supra religiones est, ii obitus tempore
quoque, devote animati, me norunt.

LECTIO VIII.

ARJUNAS *loquitur*

1 Quidnam est istud numen? quidnam id
quod supra spiritum? quidnam opus, virorum
praestantissime? et supra animantia quidnam
praedicatum est? supra Divos quidnam dicitur?
2 Supra religiones quomodo quispiam *esse potest*
hic in hoc corpore, o Madhuis interfector?
Obitusque tempore quomodo cognoscendus es
tuis, qui sui sunt compotes?

ALMUM NUMEN *loquitur*

3 Essentia simplex ac individua est summum
numen, indoles supra spiritum dicitur, ani
mantium geniturae efficax emanatio operis
4 nomine significatur, super animantia est
natura dividua, GENIUSque supra Divos, su
pra *religiones* ego ipse sum in hoc corpore,
5 mortalium optime, et qui obitus tempore
mei memor, defunctus corpore, hinc profici
scitur, is ad meam naturam pergit sine ullo
6 dubio, vel cujuscunque naturae memor cor
pus suum relinquit in fine vitae, eam ipsam
adit, Kuntidis nate, semper ad naturam istam
7 *conformatus* Quare *omni tempore mei me*-
mento ac pugna! Animum mentemque mihi
8 tradens me adibis procul dubio Cogitatione
ad devotionem exercendam applicata, non ali
orsum evagante, qui summum GENIUM di
9 vinum meditatur, is ad eum pergit Qui me
meminerit vatem antiquum, moderatorem, atomo
subtiliorem, Universi tutorem, incomprehen
sibili forma, solis colore, splendentem tenebris
10 ex adverso, obitus tempore, animo obfirmato,
devotus in religione, ac vi devotionis in su
perciliorum confinio spiritu vitali collecto, is
omnino hunc summum GENIUM divinum adit
11 Quod simplex ac individuum librorum sacro
rum gnari nuncupant, quo ingrediuntur tem-
perantes, affectuum expertes, quod cupientes
vitam religiosam instituunt hoc tibi compen
dio effabor Cunctis *sensuum* portis occlusis, 12
animo in corde cohibito, in capite collecto
spiritu vitali, permanens in devotionis perse
verantia, monosyllabum mysticum ôm pro 13
nuntiando numen adorans, mei memor, qui
proficiscitur corpus mortale relinquens, is per
summam viam incedit *Nihil aliud unquam* 14
cogitans qui me perpetuo meminit, ei facilis
sum ad impetrandum devoto semper se exer
centi Me adito novam genituram, doloris 15
consortem, caducam non subeunt magnanimi,
ad perfectionem summam progressi Usque 16
ad BRACHMANIS coelum omnes mundi sunt
remeabiles, o Arjuna, me vero adito, Kunti
dis nate, nova genitura non datur Mille 17
aetatibus finitum qui diem BRACHMANIS no
runt, noctem in fine mille aetatum subeuntem
hi mortales *noctis ac diei gnari sunt* Ex in 18
visibili visibilia cuncta prodeunt die appro
pinquante, nocte appropinquante dissolvuntur
in isto ipso, quod invisibile dicitur *Elemen* 19
torum compages haecce ipsa quoque diu per
durando dissolvitur nocte appropinquante,
ultro deinde, Prithae fili, prodit die oriente
Diversa vero ab hac visibili exstat alia natura 20
invisibilis, aeterna, quae omnibus animantibus
pereuntibus non et ipsa perit, invisibilis, in 21
dividua, sic dicta Hanc viam summam prae
dicant, quam nacti non amplius revertuntur,
haec est mansio mea suprema GENIUS *iste* 22
summus vero, Prithae fili, impetrari potest
cultu non aliorsum spectante, *iste, dico*, cui
penitus insunt animantia, a quo Universum
hoc expansum Quo tempore autem ad sortem 23
irrevolubilem, vel revolubilem etiam, vita de

functi proficiscantur: hoc tempus tibi decla-
24. rabo, Bharatidarum princeps. Ignis, lux, dies,
luna crescens, sex menses, quibus sol borea-
lem polum percurrit: horum spatio defuncti
25 adeunt numen mortales numinis gnari. Fu-
mus, nox, similiter luna senescens, sex menses,
quibus sol austrinum polum percurrit: horum
spatio *defunctus* lunarem splendorem adeptus
26 devotus iterum revertitur. Utrumque hoc
iter, candidum et atrum, perpetuum in hoc
mundo praedicatur: altero ad sortem irrevo-
lubilem pervenit, altero denuo revolvitur.
Binos hosce tramites cognoscens, Prithae fili, 27.
haud quisquam devotus perturbatur: quare
omnibus temporibus devotioni devotus sis, o
Arjuna. Quodcunque libris sacris legendis, 28
sacris faciendis, castimoniis largitionibusque
virtutis praemium promissum est, id integrum
superat devotus isto cognito, et stationem
summam ac principem subit.

LECTIO IX.

Almum Numen *loquitur:*

1. Nunc vero hanc tibi maxime absconditam
effabor haud obtrectanti scientiam universalem
cum peculiari conjunctam, quam edoctus a
2. malo liberaberis. Haec est regia disciplina;
hoc regium arcanum, idemque lustramen
praestantissimum, ipso intuitu perspicuum,
3 pium, percommodum actu, inexhaustum. Qui
fide deficiuntur homines huic religioni haben-
da, o hostium vexator, me haud adepti rever-
tuntur in sedem vicissitudinum mortalitatis.
4. Expansus est universus hic mundus a me,
formae visibilis experte. Mihi insunt omnia
5. animantia, neque ego illis immoror, nec
tamen mihi insunt *quodammodo* animantia:
ecce mysterium meum augustum! Animanti-
um sustentator, non insidens animantibus, est
6 spiritus meus, animantia animans. Perinde
ac coelo semper immoratur aër omnivagus,
immensus, similiter cuncta animantia mihi
7. insunt; sic tu intellige. Omnia animantia
in naturam meam redeunt in fine aevi mun-
dani; denuo illa principio novi aevi mundani
ego emitto. Naturam meam complexus emitto 8.
iterum iterumque elementorum compagem
hanc totam, ultro, natura volente. Neque 9.
me haec opera implicant, o contemtor opum,
tanquam exterum in iis versantem, nec sus-
pensum in hisce operibus. Me inspectante 10.
natura generat mobilia simul cum immobili-
bus: ea de caussa, Kuntidis nate, mundus
circumvolvitur. Despiciunt me stulti, humana 11.
specie indutum, summam naturam meam ig-
norantes, animantium dominam, vanae spei 12.
fidentes, vanis operibus vacantes, vanae sci-
entiae studiosi, intellectu privati, naturam in-
fernam, daemoniacam ac fraudulentam sec-
tantes. Magnanimi vero, Prithae fili, ad na- 13
turam divinam conversi, me colunt animo
unice intento, cognoscentes me animantium
principium incorruptibile. Perpetuo me lau- 14.
dibus celebrantes annitentesque, propositi
tenaces, salutantesque me, semper devoti reli-
giose venerantur. Scientiae sacrificio quoque 15
alii litantes me venerantur, in unitate ac spe-

cietate multifariam facie quoquo obversum.
16. Ego sum sacrificium, ego adoratio, ego libatio,
ego verbena; carmen ego sum, ego itidem
oleum sacrum, *ego ignis, ego tus incensum.*
17. Pater ego sum hujus mundi, mater, tutor ac
avus; doctrina arcana, lustramen, monosylla-
bum mysticum, atque triplex librorum sacro-
18. rum volumen; via, nutritor, dominus, testis,
domicilium, asylum, amicus, origo, dissolutio,
19. statio, thesaurus, semen inexhaustum. Tepe-
facio ego orbem, ego imbrem retineo vel emitto;
ambrosia perinde ac letum, ens ac non ens
20. ego sum, o Arjuna. Ternorum librorum sa-
crorum periti, asclepiadis acidae potores, pec-
catis suis lustrati, sacrificiis functi, viam su-
peram a me exorant. Hi, sanctum nacti In-
drae mundum, fruuntur divinis in coelo gau-
21. diis Divorum. Iidem, coelesti illo mundo
gavisi, praemio sanctitatis suae exhausto, ad
orbem mortalium redeunt: sic religionem li-
brorum sacrorum sectantes, desideriis capti,
felicitatem fluxam ac reciprocantem adipi-
22. scuntur. Qui autem mortales de nullo alio
cogitantes me venerantur, hisce semper in-
tentis securitatem boni eventus ego praebeo.
23. Qui vel alios Divos colunt religiosi, ii ipsi
quoque me tamen colunt, Kuntidis nate, sed
24 cultu non rite instituto. Ego sane omnium
sacrificiorum et perceptor sum et dominus:
sed isti me *non ex veritate* discernunt, hinc
25. ad inferiora delabuntur. Pergunt Divis ad-

dicti ad Divos; ad Manes proavorum pergunt
proavorum Manibus addicti; ad Lemures per-
gunt Lemurum cultores; pergunt ad me de-
nique cultores mei. Folium, florem, fructum, 26.
aquam, si quis mihi cum religione offert, id
ego religiose oblatum vescor a pie animato.
Quodcunque agis, quodcunque vesceris, quod- 27.
cunque sacrificas, quodcunque largiris, quod-
cunque tui castigandi gratia capessis, Kunti-
dis nate, id mihi tanquam proprium trade.
Sic liberaberis operum vinculis, quae felici 28.
vel infelici successu nectuntur. Devote ani-
matus abdicationis devotione, emancipatus,
me adibis. Aequabilis ego erga omnia ani- 29.
mantia: nemo mihi est vel invisus vel carus;
at me qui colunt religiose, ii insunt mihi, et
ego iis insum. Si vel admodum facinorosus 30.
me colat cultu non aliorsum distracto, is pro-
bus est aestimandus, is utique recte composi-
tus. Brevi evadit pius, et ad perpetuam tran- 31.
quillitatem pervenit. Confide, Kuntidis nate!
Haud quisquam mei cultor pessumdatur.
Quicunque ad me confugiunt, o Prithae fili, 32
etiamsi in peccati utero sint concepti, mulie-
res, coloni, nec non servi: hi quoque supre-
mam viam ingrediuntur; quanto magis igitur 33
Brachmani sancti, ac pii reges sapientes! In
hunc caducum infaustumque mundum able-
gatus, me cole, in me intentus esto, mei ve- 34
nerator, mihi lita, me adora; sic te ipsum
quum devoveris, me adibis, mei studiosus

LECTIO X

Almum Numen *loquitur*

1 Amplius etiam, o heros, ausculta sermonem
meum praestantissimum, quem tibi amanti
2 effabor salutis tuae studio Nec Divorum
catervae meam norunt originem, nec magni
Sapientes quippe ego sum principium Di
vorum, magnorumque Sapientum omnino
3 Qui me innatum principioque carentem novit,
maximum mundi dominum, is, errore haud
delusus, inter mortales cunctis peccatis absol
4 vitur Mens, scientia, erroris repudiatio, pa
tientia, veritas, perseverantia, tranquillitas,
conditio voluptatis dolorisve capax, timor ac
5 securitas etiam, mansuetudo, aequabilitas,
hilaritas, castimonia, largitudo, nobilitas ac
ignobilitas, hae sunt proprietates animantium
6 singulatim ex me derivatae Septem Sapi
entes prisci, nec non quaterni Manues meae
naturae cognati *fuere*, spiritales unde propa
gatum in orbe terrarum genus humanum
7 Qui hanc meam majestatem ac facultatem
mysticam novit penitus, is indefessa devotione
8 sese devovet sine ullo dubio Ego Universi
fons, ex me Universum procedit, sic arbitrati,
me colunt sapientes contemplandi facultate
9 praediti Me meditantes me quasi spirantes,
admonentes sese invicem, enarrantesque me
10 semper, delectantur atque exhilarantur Hisce
constanter devotis, colentibus me ex amoris
officio, largior eam mentis devotionem, cujus
11 ope me isti adeunt Benignitate erga hos
motus ego tenebras ex ignorantia ortas dis
pello, in mea ipsius natura permanens, scien
tiae lucerna luminosa

Arjunas *loquitur*

12 Tu es summum numen, summa mansio,
lustramen praestantissimum Te Genium
aeternum, coelestem, Divis priorem, innatum,
dominum, declarant omnes Sapientes ac coe 13
lestis Sapiens Naradas itidem, Asitas, Dêvalas,
Vyâsas, et tute ipse mihi effaris idem Omne 14
hoc verum existimo, quod tu mihi dicis, Pul
cricome Tuam, sanctissime, visibilem prae
sentiam utique nec Divi norunt, nec Titanes,
tute ipse tui tibi conscius te ipsum nosti, vi- 15
rorum praestantissime, animantium animator,
princeps, Divorum Dive, mundi domine! Te 16
decet plene effari divina, quae tibi insunt, mi
racula, quibus miraculis hosce mundos per
means consistis Quomodo cognoscam ego te, 17
mystice, vel indesinenter meditando? quibus
nam tandem existendi modis concipiendus es
a me, sanctissime? Copiose essentiam tuam 18
mysticam ac majestatem, o mortalium votis
expetite! porro etiam enarra nulla me capit
satietas, nectar quasi aure bibentem

Almum Numen *loquitur*

Ehem! enarrabo tibi ergo divina, quae mihi 19
insunt, miracula praecipua quaeque deliban
do nullus enim est finis amplitudinis meae
Ego sum spiritus, o Arjuna, omnium animan 20
tium corpori insidens, ego et principium, et
medius animantium status, itidemque finis
Inter Adityadas ego sum Vishnus, inter sidera 21
Sol radians, Marichis sum inter Ventos, inter
signa lunaria ego lunus Inter volumina sa 22
cra sum hymnorum volumen, inter Divos sum
Indras, inter sensus sum animus, animantium
sum intellectus Inter Rudros sum Sivas, 23
divitiarum dominus inter Genios atque Gi
gantes, inter Vasues sum Ignis, Mêrus inter
montium cacumina ego, et inter antistites 24

principem me nosce, Prithae fili, Vrihaspatem.
Inter exercituum *duces* ego Skandas, inter
25. maria sum Oceanus. Inter magnos Sapientes
Bhrigus ego, inter voces sum unicum mono-
syllabum; inter precationes *sum tacita pre-*
catio, inter montes Himâlayas; ficus religiosa
26. inter cunctas arbores, et inter divinos Sapi-
entes Nâradas; inter fidicines coelestes sum
Chitrarathas, inter prophetas Kapilas ana-
27. choreta. Utchaissravasem inter equos nosce
me ex ambrosia genitum, Airavatum inter
elephantos, et inter homines hominum mode-
28. ratorem Inter tela ego fulmen, inter juvencas
sum vacca abundantiae, seminatorque sum
Cupido; inter serpentes sum Vasukis, Anan-
29. tasque sum inter hydros, Varunas inter aqua-
tilia ego, et inter progenitorum Manes Arya-
man sum; inferorum judex inter coercitores
30. ego, Prahlâdasque sum inter Titanes; tempus
ego numeros *modulantium*, et inter feras leo
31. ego sum, Garudasque inter volucres. Ventus
inter lustramina sum, Ramas inter armigeros
ego; *inter pisces sum* hippocampus, inter
32. amnes sum Jâhnavis. Naturarum initium
finisque, mediumque ego itidem, o Arjuna:
summi spiritus cognitio inter cognitiones,
33. oratio oratorum ego sum. Inter elementa
sum littera A, atque copulatio inter verba

composito. Ego sum tempus aeternum, alter
ego omnituens, et mors cuncta rapiens ego, 34
et ortus futurorum. Fama, Fortuna atque
Vox inter feminina, Memoria, Prudentia,
Constantia, Patientia; magnus hymnus pe- 35.
rinde inter hymnos, initiationis carmen inter
rhythmos ego sum. Inter menses ego Dorca-
docephalio, inter anni tempora ver floridum.
Alea sum fraudulentorum, splendor ego splen- 36.
didorum; victoria sum, industria sum, vigor
ego vigentium. In Vrishnidarum stirpe sum 37.
Vâsudêvas, inter Panduidas opum contemtor
(Arjunas ipse;) inter anachoretas porro sum
Vyâsas, inter poëtas Usanases poëta. Casti- 38.
gatio domantium sum, solertia sum aemulan-
tium, silentiumque utique sum arcanorum;
doctrina doctorum ego. Quodcunque tandem 39.
omnium animantium semen, id ego sum, o
Arjuna: non exstat ullum, quod sine me sit,
ens mobile vel immobile. Nullus est finis 40.
divinarum mearum virtutum, o hostium vex-
ator! haec autem virtutis enarratio a me spe-
ciminis vice prolata. Quaecunque mirabilis 41
est substantia, fausta vel eximia, eam ipsam
intellige tu e splendoris mei portione ortam.
At quid tibi tandem *cum multiplici ista doc-* 42.
trina, o Arjuna? Stabilito ego hoc universo
mundo singula mei portione, requievi.

istae Divum catervae te adeunt; nonnulli
pavide palmas suppliciter tendentes mussant.
"Ave!" dicentes magnorum Sapientum ac
Beatorum catervae celebrant te hymnis per-
pulcris. Rudri, Âditiadae, Vasues, Sâdhyi,
22. Visvi, Asvines gemelli, Ventique, Fidicines
coelestes, Genii, Divum ac Beatorum catervae,
te suspiciunt, et stupefacti plane sunt cuncti.
23. Formam tuam ingentem, multa ora ac lumina
gerentem, multa brachia, crura, pedes moven-
tem, multa latera, multos dentes exsertos os-
tentantem, *formam istam, inquam,* intuentes
24. mundi consternantur, ac perinde ego. Coelum
vertice ferientem, fulgidum, multicolorem,
ore hiante, flammeis grandibus oculis, te quum
intueor, percellitur animus mihi intimus, nec
firmitatem invenio, nec tranquillitatem, o
25. Vishnus. Dentibus exsertis minantia ora tua
conspicatus, conflagrationis rerum postremae
similia, plagas coelestes non distinguo, nec
laetitiam capio. Fave mihi, Deum domine,
26. mundi columen! Istique, te versus, Dhrita-
rashtrae nati cuncti, simul cum terrarum orbis
regum catervis, Bhîshmas, Drônas, nec non
Solis filius *(Carnas,)* simul cum nostris quo-
27. que proceribus, in ora tua festinantes incur-
runt, dentibus exsertis formidolosa. Nonnulli
inhaerescentes dentium interstitiis cernuntur
28. contritis membris extremis. Sicuti amnium
multiplices torrentes versus Oceanum cursu
directo ruunt, similiter isti generis humani
29. heroës incurrunt in ora tua flammantia. Sicuti
in accensam flammam muscae involant, ad
necem impetu abreptae, similiter plane ad
necem incurrunt mortales in tua quoque ora,
30. impetu abrepti Lambis, devorans undique
mortales integros, faucibus inflammatis. Ful-
goribus implentes mundum integrum radii
31. tui acres effervescunt, o Vishnus! Enarra
mihi, quaeso, quisnam tu sis horrifica forma
praeditus Salvere te jubeo, Deôrum maxime!
Fave mihi! Dignoscere cupio te primaevum:
haud praesagio equidem, quidnam pares.

ALMUM NUMEN *loquitur:*

DIES sum mundi eversor, adultus, mortales 32.
extinctum huc profectus. Te solo excepto non
superstites erunt, quotquot congressi in ad-
versis exercitibus bellatores. Quare tu age 33.
exsurge! carpe gloriam, devictis hostibus!
Fruere imperio pleno! A me scilicet isti per-
cussi jam olim: nil nisi instrumentum esto tu,
Ambidexter! Drônamque, Bhîshmamque, 34.
Jayadrathamque, Karnam, nec non ceteros
quoque bellando fortes a me percussos tu feri!
Noli perturbari! Pugna! Vinces proelio ri-
vales.

SANJAYAS *loquitur:*

Audito hoc sermone Pulcricomi, palmas 35.
suppliciter tendens, tremens, Arjunas salvere
jubens denuo affatus est Krishnam cum leni
murmure, pavore attonitus, corpore inclinato:

ARJUNAS *loquitur:*

Stationem in te nactus, o sensuum domitor, 36.
honore suo mundus gaudet ac dicto audiens
est. Gigantes territi in diversas coeli palgas
diffugiunt, omnesque te salutant Beatorum
catervae. Et cur te haud venerarentur, mag- 37.
nanime, potiorem BRACHMANE ipso, primae-
vum creatorem? O infinite! Deorum princeps!
mundi sedes! Tu es simplex illud ac indivi-
duum, enti ac non enti quod penitus subest.
Tu es Divus primaevus, GENIUS, antiquus; 38.
tu hujus Universi eximius thesaurus. Tu es
omniscius ac scibile, summumque domicilium.
A te expansum Universum, o infinitis formis
praedite! Aër, Yamas, Ignis, Varunas, Lunus, 39
animantium sator tu, proavusque. Salve,
salveto millies! iterumque denuo salve, salveto!
Salvere a fronte, deinde a tergo te jubeo, et 40
undecunque, o Universe! Infinita vi, immen-
sa potentia praeditus tu universum perficis,
ideoque es universus. Quum sodalem te ar- 41.
bitrarer, vehementer quodcunque dictum:
"Heus, Krishna! heus, Jaduis proles! heus
tu, amice!" a me ignorante majestatem tuam

42. istam, temere vel prae studio etiam; et qua-
cunque in re iocandi gratia minus honorifice
a me habitus es in ambulando, decumbendo,
considendo vel epulando, sive secreto, innocue,
sive hisce coram: ejus veniam exoro a te ego
43. immenso. Pater es tu hujus mundi mobilis
immobilisque, venerandusque magister gra-
vissimus: haud tui par exstat, quomodo tan-
dem superior alius quisquam vel in mundo
44. tergemino, o unice praepollens? Ideo vene-
rabundus, prostrato corpore, oro ego te ut
mihi faveas, dominum laudibus celebrandum.
Ceu patrem filio, ceu amicum amico, ceu
amantem amatae te decet mihi, Dive, indul-
45. gere. Nunquam antea visum miraculum con-
spicatus, laetitia perfusus sum, simulque
pavore perculsus animus meus. Istam mihi
visendam exhibe, Dive, formam! Fave mihi,
46. Deorum domine, mundi columen! Tiaratum,
clavigerum, discophorum cupio equidem te
perinde cernere. Illam ipsam formam qua-
dribrachiam assume, o mille brachiis praedite!
omniformis!

ALMUM NUMEN *loquitur:*

47. A me propitio tibi, o Arjuna, forma illa
praestantissima mea exhibita est, per virtutem
mysticam, quae mihi inest; splendida, uni-
versalis, infinita, primaeva, quae praeter te
48 ab alio nemine antea fuerat conspecta. Non
librorum sacrorum lectione, sacrificiis, medi-
tationibus, nec largitionibus, neque caeremo-
niis etiam, neque acerrimis castimoniis tali
forma potis ego sum in mortalium aevo ad-
spici ab ullo alio praeter te, heroica Kuruis
proles. Ne tibi sit angor, nec perturbatio, 49.
visa forma ista mea tam horrenda. Discusso
terrore, laetus animi, rursus tu hanc ipsam
meam formam, *quam desideras,* intuere.

SANJAYAS *loquitur:*

His verbis Vâsudêvas Arjunae annuens 50.
consuetam suam formam visendam exhibuit
denuo, consolatusque est territum eum, con-
versus iterum in placidam speciem magnani-
mus ille.

ARJUNAS *loquitur:*

Conspecta hac humana tua forma placida, 51.
o mortalium votis expetite, jam tandem sum
refectus, cogitationis meae compos, in condi-
tionem naturalem redux.

ALMUM NUMEN *loquitur:*

Valde arduam adspectu istam, quam tu 52.
conspicatus es, formam, vel ipsi Divi ejus for-
mae visendae semper sunt cupidi. Neque ego 53.
librorum sacrorum lectione, neque castimonia,
nec largitione, nec sacrificio potis sum tali
specie cerni, quali tu me conspicatus es.
Cultu vero unico mihi oblato potis sum ego 54.
tali specie, o Arjuna, cognosci et adspici pe-
nitus, et adiri quoque, hostium vexator. Mea 55.
opera qui perficit, in me intentus, mei cultor,
ambitione exemtus, expers inimicitiae erga
cuncta animantia, is ad me pergit, o Pan-
duida

LECTIO XII.

—o—

Arjunas *loquitur*

Sic perpetuo devoti qui cultores te obser
vant, quive rursus individuum ac insensilem
horum utri devotionis maxime sunt gnari?

Almum Numen *loquitur*

2 Ad me directa mente qui me semper de
voti observant, fide egregia imbuti, hi a me
3 devotissimi existimantur Qui vero indivi
duum, indemonstrabilem, insensilem observ
ant, omnia permeantem, incomprehensibilem
que, in fastigio stantem, immotum, firmum,
4 coercita sensuum compage undique aequabi
liter affecti ii sane me nanciscuntur, omnium
5 animantium salute gaudentes Labor horum
operosior, qui cogitando ad insensile sese ap
plicant, insensilis nimirum via vix a corpora
6 libus impetratur Qui vero omnibus operibus
mecum depositis, in me intenti, nulli praeter
me oblata devotione, me meditantes observant,
7 his ego extricator e vicissitudinum mortali
tatis oceano fio brevi tempore, Prithae fili,
8 mecum cogitatione sua versantibus Mihi
animum oppignera, in me mentem colloca!
Habitabis utique mecum, deinde apud Superos
9 sine dubio Sin vero cogitationem non vales
in me componere immotam, assiduitatis de
votione tunc me conare adipisci, o contemtor
10 opum Si ne ad assiduitatem quidem suffici
unt vires, meis operibus intentus esto, mei
gratia vel opera perficiens consummationem
adepturus es Quod si ne hoc quidem vales 11
facere, ad mei devotionem conversus, omnium
operum fructus renuntiationem tunc facito,
modeste animatus Potior sane est scientia 12
assiduitate, prae scientia contemplatio aesti
matur, prae contemplatione renuntiatio, a re
nuntiatione tranquillitas proxime distat Odii 13
immunis erga cuncta animantia, benignus,
nec non misericors, non sui studio nec sui fi
ducia captus, idem in dolore ac voluptate,
patiens, contentus, perpetuo devotus, tem 14
perans, propositi tenax, qui mihi animum
mentemque tradit, mei cultor is mihi carus
A quo non turbatur genus humanum, et a 15
genere humano qui nec ipse turbatur, gaudii,
iracundiae, terroris turbis qui solutus est
is itidem mihi carus Nulla expectatione sus 16
pensus, purus, dexter, medius inter contraria,
nihil sollicitus, omnibus inceptis qui renunti
avit, mei cultor is mihi carus Qui neque 17
exsultat, neque aversatur, nec moeret, nec de
siderat, fausti vel infausti exitus incuriosus
qui mei cultor is mihi carus Aequanimus 18
in hoste atque amico, tum in honore et contu
melia, in frigore et calore, in voluptate ac do
lore aequanimus, ambitione exemtus, par 19
sibi in vituperio ac laude, taciturnus, con
tentus re qualibet, domo carens, firmus consi
lii, cultui addictus homo mihi est carus Qui 20
vero sanctum nectar hocce, sicuti dictum, ob
servant, fide imbuti, in me intenti cultores,
ii vehementer mihi sunt cari

LECTIO XIII.

ALMUM NUMEN *loquitur*

1 Hocce corpus, Kuntidis nate, TERRENI
nomine nuncupatur Istud qui novit (*spi-*
ritus,) eum pronuntiarunt TERRENI GNARUM
2 veritatis periti Me porro scias TERRENI
GNARUM esse in omnibus TERRENIS, o Bhâ-
rata. Quae TERRENUM ac TERRENI GNARUM
amplectitur scientia, ea vera scientia a me
3 aestimatur Hocce TERRENUM quidnam sit,
et quale, quibusnam modis mutabile, et unde
id, et hicce (*Terreni gnarus*) quinam sit,
qualiumque capax id compendio ex me audi,
4 a Sapientibus multifariam decantatum rhyth-
mis variis singulatim, in theologicis sententiis
metrice concinnatis, circa principia rerum
5 versantibus, clare demonstratis Quinque ele-
menta, sui conscientia, intellectus, ac invisi-
bile porro, instrumentaque corporalia undecim,
6 et quinae sensuum perceptiones, cupido,
aversatio, dolor, voluptas, multiplex conditio,
cogitatio, pertinacia haec per TERRENUM
mutationibus obnoxium compendio expri-
7 muntur Modestia sinceritas, innocentia,
patientia, rectitudo, magistri verecundia pu-
8 ritas constantia sui coercitio abstinentia a
rebus, quae sensibus obversantur, secessio a
sui studio geniturae, mortis senii morbi,
9 doloris, culpae respectus immunitas ab am-
bitione et ab affectu erga liberos, conjugem,
domum ceteraque ejusmodi continua cogita-
tionum aequabilitas in optatis vel minus op-
10 tatis eventibus mihi deditus unica devotione
cultus fideliter observatus in secretis locis
commoratio fuga oblectationis in hominum
11 coetu perseverantia in cognitione ejus, quod
supra spiritum est fructus e vera cognitione

percipiendi perspectio haec declaratur scien-
tia, inscitia, quae ab hac diversa est Quod 12
cognoscendum, id effabor, quo cognito aliquis
ambrosia vescitur Sine initio summum Nu-
men, neque ens id, neque non ens dicitur
undique manibus pedibusque instructum id, 13
undique oculos, capita, ora habens, undique
auditu praeditum, in mundo consistit, cuncta
comprehendens, omnium sensuum faculta- 14
tibus collucens, ab omnibus sensibus segrega-
tum, affectu immune atque Universum sus-
tentans, a qualitatibus exemtum et qualitati-
bus fruens, *utrumque,* extrinsecus et intus 15
in animantibus, immobile ac simul mobile
Propter subtilitatem id discerni nequit, tum e
longinquo positum, tum quasi coram, haud 16
distributum animantibus, et quasi distribu-
tum tamen insidens, animantiumque sus-
tentaculum id cognoscendum, edax et rur-
sus genitale Luminum quoque id lumen a 17
tenebris remotum praedicatur, ipsa scientia,
cognoscendum ac impetrandum scientia, cordi
cujusque infixum. Sic TERRENUM, ac simi- 18
liter SCIENTIA et COGNOSCENDUM declarata
sunt compendio Mei cultor, istud dignoscens,
ad meam essentiam conformatur Naturam 19
itidemque Genium scias initio carere ambos
pariter, mutationesque qualitatesque scias e
natura ortas In actu ministerii rerum agen- 20
darum principium declaratur natura GENIUS
in doloris ac voluptatis perceptione princi-
pium declaratur GENIUS naturae infusus ni- 21
mirum particeps fit naturalium qualitatum
propensio erga qualitates causa est generati-
onum ejus e bono vel malo utero Spectator 22
monitorque, sustentator, perceptor, magnus
dominus, summus spiritus quoque dicitur in
hoc corpore GENIUS ille eximius Qui sic 23

novit GENIUM naturamque simul cum quali-
tatibus, is, quocunque tandem modo versetur,
24. non amplius regeneratur. Contemplatione
in semet ipsis perspiciunt nonnulli spiritum
sua ipsius ope, alii rationali destinatione, ope-
25. rumque destinatione rursus alii; alii vero
talem ignorantes, quum ex aliis audivere,
eum observant. Hi quoque exsuperant mor-
talitatem, doctrinae sacrae auscultandae stu-
26. diosi. Quoties gignitur qualibet substantia,
stabilis mobilisve, TERRENI et ejus qui terre-
ni gnarus est, conjunctione id *fieri* scias, Bha-
27. ratidarum princeps. Eundem in omnibus
animantibus consistentem summum dominum,
istis pereuntibus haud pereuntem qui cernit,
28. is vere cernit. Eundem vero cernens ubique
praesentem dominum, non violat semet ipsum
sua ipsius culpa; exinde pergit ad summum
iter. Naturae autem vi opera peracta omni- 29.
modo qui cernit, necnon se ipsum eorum non
esse actorem, is vere cernit. Quando ani- 30
mantium privam essentiam in unitate com-
prehensam respicit, et inde quidem explica-
tam, tunc numen impetrat. Quia initio caret, 31.
et qualitatum expers est summus spiritus ille
incorruptibilis, vel in corpore commorans,
Kuntidis nate, neque agit, neque inficitur.
Sicuti omnivagus aether propter subtilitatem 32
non inficitur, sic ubicunque cum corpore con-
gressus spiritus non inficitur. Sicut illuminat 33
unus universum hunc orbem sol, sic TERRE-
NUM universum TERRENI GNARUS illuminat,
o Bhârata. Hunc in modum discrimen inter 34.
terrenum ac terreni gnarum, scientiae lumine,
et emancipationem animantium a natura qui
norunt, ii ad summum procedunt.

LECTIO XIV.

ALMUM NUMEN *loquitur:*

1 Egregiam porro effabor scientiam scientia-
rum praestantissimam, qua cognita anachore-
tae omnes ad egregiam consummationem hinc
2 sunt profecti. Hac scientia freti ad meae
sanctitatis consortium progressi vel in nova
creatione denuo haud gignuntur, neque in
3. rerum dissolutione percelluntur. Mihi pro
utero est magnum Numen: in hoc foetum de-
pono equidem, origo omnium animantium
4 hinc exsistit, o Bhârata. E quolibet utero,
Kuntidis nate, quae formae prodeunt, harum
magnum Numen est uterus, ego semen prae-
5 bens pater. Essentia, impetus, caligo hunc
in modum definitae qualitates e natura ortae
vinculis constringunt, o heros, in corpore spi-
spiritum incorruptibilem. Ex his essentia, 6.
propter sincenitatem lucida ac sana, dulcedinis
studio constringit, et scientiae studio, vir in-
nocue. Impetum affectibus cognatum scias, 7
e sitis ortum stimulo: is constringit, Kuntidis
nate, agendi studio mortalem. Caliginem 8
vero ex inscitia natam scias, fascinationem
cunctorum mortalium errore, desidia, veterno
ea constringit, o Bhârata. Essentia in dul- 9
cedine praepollet, impetus in actu, o Bhârata,
scientiam involvens vero caligo in errore prae-
pollet utique. Impetu caliginequè devictis, 10
essentia exsistit, o Bhârata, impetus exsistit,
essentia et caligine devictis, caligo perinde,

11. essentia ac impetu *devictis*. Quando in hoc
corpore, per omnes portas collustrato, sub-
nascitur scientia, tunc noscat aliquis, essenti-
12. am adultam esse utique. Aviditas, alacritas,
festinatio, inquietus agendi stimulus: haec
impetu adulto nascuntur, Bharatidarum prin-
13. ceps. Hebetudo, tarditasque, error, stuporque
pariter: haec caligine adulta nascuntur, Ku-
14. ruis proles. Quando autem essentia adulta
ad dissolutionem pergit mortalis, tunc ad
sedes puras eorum, qui summum norunt, pro-
15. greditur. Impetu *adulto* ad dissolutionem
profectus, inter agendi studiosos renascitur;
porro dissolutus caligine *adulta*, e bruto
16. quodam utero renascitur. Operis honesti
fructus fertur essentialis ac sine labe; impetus
autem fructus, molestia; ignorantia, caliginis
17. fructus. Ex essentia nascitur scientia, ex
impetu aviditas pariter; error ac stupor e ca-
18. ligine exsistunt, nec non ignorantia. Sursum
eunt in essentia permanentes, in medio con-
sistunt impetuosi, in infima qualitate versantes
19. deorsum eunt caliginosi. Quando neminem
alium praeter qualitates actorem spectator
ille respicit, et id novit, quod qualitatibus
praestat, *tunc* ad meam indolem is accedit.
20. Qualitatibus hisce tribus exsuperatis mor-
talis, e corpore genitis, genitura, morte,
senio ac molestia liberatus, ambrosia ve-
scitur.

ARJUNAS *loquitur:*

Quibusnam signis, qui qualitates hasce ex- 21.
superavit, dignoscitur, domine? quamnam vi-
tam professus? et quomodo praevertit hasce
tres facultates?

ALMUM NUMEN *loquitur:*

Qui tum claritudinem, tum alacritatem, 22.
tum stuporem, o Panduida, non aversatur,
quando ea sese exprimunt, neque, quando
recedunt, desiderat; assidens tanquam hospes, 23.
qui, persuasus qualitates *intra fines suos* ver-
sari, consistit, neque vacillat; idem in mo-
lestia ac voluptate, sui compos, cui nihil in- 24.
terest inter glebam, lapidem et aurum, aequus
in rebus gratis ingratisque, aequus in vitupe-
rio ac sui laude, in dignitate ac contumelia 25.
aequus, aequus inter utrasque partes, amico-
rum vel hostium; qui cuncta incepta dimisit:
is qualitates exsuperasse dicitur. Quique me 26.
non aliorsum evagante cultus devotione vene-
ratur, is, qualitatibus hisce exsuperatis, ad
conditionem divinam conformatur. Numinis 27.
nimirum ego sum sedes, ambrosiaeque incor-
ruptibilis, legisque aeternae, ac voluptatis
immensae.

LECTIO XV.

Almum Numen *loquitur:*

1. Sursum agentem radices, deorsum agentem
ramos ficum religiosam *quandam* praedicant
perennem, cujus folia sunt versus: qui hunc
2. novit, is librorum sacrorum gnarus est. De-
orsum sursumque expansi sunt hujus *arboris*
rami, qualitatibus adulti, e rebus sensilibus
germinantes, ac deorsum radices sunt propa-
gatae, operum vinculis constrictae in aevo
3. mortali. Talis ejus forma non concipi potest
in hoc orbe terrarum, nec finis, neque consti-
tutio. Hac fico religiosa cum radicibus late
serpentibus ense acuto aequanimitatis excisa,
4. deinceps iter istud est anquirendum, quo pro-
fecti non amplius revertuntur. Nimirum ad
hunc primaevum Genium ego deduco, unde
5. flumen istud antiquum dimanavit. Qui, ar-
rogantiae et erroris expertes, ambitionis vi-
tium devicerunt, constanter versantes in eo,
quod supra spiritum est, et a quibus cupidi-
tates recesserunt; a gemino affectu exsoluti,
qui voluptate ac dolore designatur: hi ince-
dunt, haud aberrantes, per iter hoc perpetuum.
6. Non illud illuminat sol, nec luna, neque ignis,
quo ingressi haud revertuntur: id *(est)* do-
7. micilium meum supremum Mei portio qui-
dem in animantium mundo, vitalis, sempi-
terna, animum cum quinis sensibus e naturae
8 gremio attrahit. Quodcunque corpus nancis-
citur vel undecunque exit princeps *iste spi-
ritus*, cum eo congreditur illis arreptis, sicuti
9. ventus odores ab ipsorum cubili *arripit.* Au-
ditum, visum, tactumque, gustum, nec non
olfactum inspectans ille, animumque, rebus
10. *sensilibus ministrat* Exeuntem, vel perma-
nentem etiam, vel fruentem, qualitatibus con-
sociatum stulti non respiciunt: cernunt vero
scientiae visu praediti; annitentesque devoti 11.
eum cernunt in semet ipsis commorantem,
sed quamvis annitentes, qui spiritales nondum
evasere, haud eum cernunt, intellectu desti-
tuti. Qui splendor in sole concretus mundum 12
illuminat totum, quique in luna, quique in
igne: eum splendorem meum esse scias. Ter- 13.
ramque penetrans, animalia sustento ego vigore
meo, nutrioque herbas cunctas, conversus in
succum, qui saporem iis impertit. Ego in 14.
ignem conversus, animalium corpore diffusus,
cum anima, quam ducunt vel efflant, conjunc-
tus, *quatuor generum cibum concoquo.* Et 15
cujusque ego cordi insideo: ex me est memo-
ria, scientia ac ratiocinium: in librisque sacris
universis ego sum et cognoscendus, et doc-
trinae theologicae auctor, itidem librorum sa-
crorum interpres. Duo hi Genii in mundo 16.
exstant, tum dividuus, tum individuus: divi-
duus est animantium universitas: individuus
in fastigio collocatus dicitur. *Praeter hos* 17
autem est alius Genius supremus, summi
spiritus nomine designatus, qui mundo terge-
mino penetrato, eum sustentat, incorruptibilis,
princeps. Quia dividuum ego exsupero, ac 18
prae individuo etiam excello, ideo per orbem
et in libris sacris celebratus fui Genii supre-
mi nomine. Qui, *errorum* immunis, talem 19.
me cognoscit Genium supremum, is, univer-
sitatis rerum gnarus, me colit omni vitae ra-
tione, o Bhârata. Sic maxime arcanum prae- 20
ceptum hoc a me declaratum *est, vir innocue.*
Hoc intellecto, sapiens aliquis fiat, *atque omni*
negotio defunctus, o Bhârata

LECTIO XVI.

ALMUM NUMEN *loquitur*

1 Securitas, ingenii sui lustratio, in scientiae
destinatione perseverantia, largitudo, tempe-
rantia et religio, pia meditatia, castimonia,
2 rectitudo, innocentia, veritas, irae sedatio,
liberalitas, calumniarum repudiatio, benevo
lentia erga animantes, alienus a lascivia
3 animus, mansuetudo, pudor, constantia, vi-
gor, patientia, firmitas, puritas, nullum vin-
dictae studium, modica de se opinio *hae* sunt
virtutes ejus, qui divina sorte nascitur, o Bhâ
4 rata Simulatio, superbia atque insolentia,
iracundia, nec non sermo contumeliosus et
ignorantia *hi* sunt *mores* ejus, Prithae fili,
5 qui daemoniaca sorte nascitur Divina sors
ad emancipationem, daemoniaca ad vincula
ducere censetur Noli moerere! Divina sorte
6 natus tu es, o Panduida Duplex animantium
natura est in hoc mundo, tum divina, tum
vero daemoniaca Divina fuse declarata, dae
7 moniacam, Prithae fili, jam ex me audi Ne-
que agendi nec cessandi rationem norunt ho
mines daemoniaci, non puritas, nec vero etiam
certa vivendi regula, nec veritas in iis repe
8 ritur Hi mundo nihil veri, nullam stabilem
constitutionem inesse aiunt, et praeside eum
carere, perpetuo exsistentem, quin imo, solam
9 libidinem pro caussa ei subesse In hac opi
nione defixi, mente pessumdata, parum intel
ligentes, ruunt vehementer in actus, in mundi
10 perniciem intenti Libidini inexplebili dediti,
fraude, superbia, temeritate muniti, stulte in
eptias aucupantes, prorumpunt, vitam impu
11 ram professi, cogitatione sine termino eva
gante freti, leto omnia finiri, libidinis sati
andae studiosi "Quatenus licet (*fruamur*
12 *hisce!*)" sic statuto Spercentenis laqueis
impliciti, in libidinem iramque proni, quae-
runt, libidine sua fruendi gratia, opes iniqui-
tate accumulatas "Istud hodie a me captum, 13
"illud nanciscar desiderium, istud adest, illud
"quoque mihi rursus eveniet lucrum, iste a 14
"me caesus inimicus, caedamque caeteros
"etiam Princeps ego sum, ego deliciis afflu-
"ens, consummatus ego, praepollens, felix,
"opulentus sum, generosus quis alius mei 15
"similis? Sacrificabo, largiar, commissabor"
Talia sibi persuadent, ignorantia occaecati
Multiplici cogitatione perturbati, erroris reti 16
bus involuti, proclives in libidines suas ex
plendas, praecipitant in infernum impurum
Opinione de se elati, opibus, superbia, teme- 17
ritate muniti, operantur nimirum sacris hi ad
simulationem sanctitatis haud rite perfectis,
sui studio, violentiae, arrogantiae, libidini, 18
iracundiae dediti, me in sua ipsorum aliisque
personis perosi obtrectatores Hosce ego in- 19
fensos *mihi*, atroces, infimos hominum in mor-
talitatis vicissitudinibus conjicio identidem
infaustos in uteros daemoniacos Daemoniaco 20
utero inclusi, dementes, e generatione in ge-
nerationem, me haud nacti quidem, Kuntidis
nate, denique infimam viam ingrediuntur
Triplex inferni ea est porta, qua semet ipsos 21
pessumdant libido, iracundia, nec non avari-
tia, idcirco istam triadem quis devitet Hisce 22
liberatus vir, Kuntidis nate, caliginis portis
tribus, sectatur suam salutem, deinde viam
supremam ingreditur Qui, legis scriptae prae- 23
ceptis neglectis, vitam degit ad libidinis arbi
trium, is neque consummationem adipiscitur,
nec felicitatem, nec viam supremam Igitur 24
lex scripta auctoritas tibi *esto* in rerum agen-
darum vel omittendarum discrimine, Cognito
legis scriptae praeceptis imperato opere, pe-
ragere istud hinc te decet

LECTIO XVII.

Arjunas *loquitur*

1 Qui, legis scriptae praeceptis neglectis, sacra faciunt fide imbuti, quaenam horum est statio, o Krishna? utrum essentia, an impetus vel caligo?

Almum Numen *loquitur*

2 Triplex exsistit fides mortalium. Nascitur
ea e cujusque indole, essentialis, nec non im
3 petuosa, et caliginosa. Hanc ausculta. Ingenii
cujusque imago est *ejus* fides, o Bhârata.
Fide praeditus *quilibet homo, cui rei fidem*
4 habet, talis est utique. Sacra faciunt *homines*
essentiales Divis; Geniis Gigantibusque im
petuosi; Manibus Lemurumque gregibus alii
5 sacra faciunt caliginosi homines. Qui lege
scripta haud comprobatis sese castigant casti-
moniis homines, cum simulatione ac sui fiducia
copulati, libidine, commotione, violentia ob
6 sessi, vexantes corpori insidentem compagem
vitalem, dementes, et me perinde intimis cor
poris recessibus insidentem: hosce scias dae
7 moniis addictos. At enimvero cibus etiam
singulis triplex gratus est, *triplex* sacrificium,
castimonia, nec non largitio. Horum hancce
8 distinctionem ausculta. Aevum, substantiam,
robur, sanitatem, voluptatem, hilaritatem
augentes, sapidi, mites, solidi, suaves cibi es
9 sentialibus hominibus grati sunt. Acres, acidi,
salsi, nimis fervidi, pungentes, acerbi, inflam
mantesque cibi impetuoso *placent*, doloris,
10 molestiae morborumque foecundi. Vapidae,
insipidae, et quae foetore corruptae sunt, vel
rejectae etiam et obscoenae dapes caliginosis
11 gratae sunt. Quod ab iis, qui nullum inde
praemium *captant, offertur sacrificium* cum
rituum respectu, nullo alio consilio menti infixo
nisi ut sacrificandi officium expleatur, id *est*
essentiale. Praecepta autem praemii expec 12
tatione, simulandaeque pietatis gratia etiam
quod perficitur, Bharatidarum optime, id sa
crificium scias esse impetuosum. A ritu alie 13
num, celebratum sine cibi distributione, sine
carminibus solemnibus, mercede sacerdotibus
negata, fide destitutum sacrificium caligino-
sum nuncupatur. Reverentia erga Deos, 14
Brachmanes, magistros doctosque, puritas,
rectitudo, vita ad theologiae studium confor
mata, innocentia: *haec* ad corporalem castimo
niam referuntur. *Sermo nullam commoti* 15
onem excitaturus, veridicus et comitatis plenus
nec non tacitae lectionis *(librorum sacrorum)*
consuetudo: haec ad oris castimoniam refer
untur. Mentis serenitas, benignitas, silen 16
tium, sui coercitio, indolis lustratio: haec ad
spiritalem castimoniam referuntur. Fide in 17
signi castimoniam hanc tripartitam servatam,
ab hominibus nullum inde praemium captan
tibus, essentialem nuncupant. Honorem, 18
dignitatem ac reverentiam sibi comparandi
gratia, nec non cum simulatione pietatis quae
castimonia exercetur, ea in hoc aevo declarata
est impetuosa, levis, infirma. Quae ex inepto 19
commento ad sui ipsius cruciatum exercetur
castimonia, vel aliis damni inferendi gratia,
ea caliginosa pronuntiatur. Hac persuasione, 20
largiendi officium nobis incumbere, quae lar
gitio fit ei, qui haud gratiosus est apud po
tentes, justo loco ac tempore, et pro merito,
ea largitio essentialis memoratur. Quae vero 21
favoris mutui captandi gratia, vel praemii res
pectu quoque fit, atque reluctanter, ea *largitio*
impetuosa *memoratur*. Quae inopportuno 22
loco ac tempore fit largitio atque inter indignos,
sine comitate, cum contumelia, ea caliginosa

23 pronuntiatur. OM, ID, ENS: hunccin modum
designatio numinis triplex memoratur, a quo
Brachmani, librique sacri ac sacrificia olim
24 ordinata sunt. Ideo hac syllaba OM pronun
tiata, sacrificii, largitionis ac castimoniae actus
religione imperati inchoantur semper a theo
25 logis. "ID *ipsum est*," sic statuto, sine prae
mii expectatione sacrificii et castimoniae actus,
nec non largitionis actus varii perficiuntur ab
26 iis, qui emancipationem suam desiderant. De
veritate ac honestate istud vocabulum ENS
adhibetur, de laudabili opere similiter adhi
betur, Prithae fili, eadem vox. In sacrificio, 27
castimonia, largitione constantia quoque ENS
appellatur, nec minus opus horum gratia sus
ceptum ENTIS nomine nuncupatur. Quod 28
cunque sine fide peragitur, sive sacrificium sit,
seu largitio, seu castimonia, sive opus, NON
ENS dicitur, Prithae fili, neque id valet post
mortem, neque in hoc aevo.

LECTIO XVIII.

ARJUNAS *loquitur*

1 Abdicationis, o heros, veram naturam cu
pio cognoscere, dimissionisque, sensuum do
mitor, singularum separatim, o Kesis inter
fector.

ALMUM NUMEN *loquitur*

2 Optioni permissorum operum abdicationem
ABDICATIONIS nomine vates intelligunt, om
nium operum praemii dimissionem praedicant
3 DIMISSIONEM sermonis periti. Dimittendum
culpae instar esse opus *quodlibet*, nonnulli
docuere philosophi, ad sacrificium largiti
onem, castimoniam pertinens opus haud di
4 mittendum, rursus alii. Decretum meum
jam ausculta super dimissione, Bharatidarum
optime. Dimissio videlicet, virorum princeps,
5 triplex pronuntiata est. Ad sacrificium, lar
gitionem, castimoniam pertinens opus haud
dimittendum, faciendum id utique. Sacrifi
cium, largitio, nec non castimonia, sunt lus
6 tramina sapientum. Sed et ista opera, (v. c.
bellum vulgo gerendum et s. p.) ambitione
fructuque dimissis, peragenda sunt, Prithae
fili, hoc est decretum meum certum ac supre
mum. Necessarii vero operis abdicatio haud 7
consentanea est: istiusmodi operis intermissio
a stultitia profecta caliginosa praedicatur.
Difficile esse reputans, si quis opus quoddam 8
prae formidine corporalis molestiae dimittit,
is, facta dimissione impetuosa, non sane di
missionis fructum percipiat. "Peragendum 9
est!" sic statuto, quodcunque opus necessa
rium peragitur, o Arjuna, ambitione fructuque
dimissis: haec dimissio essentialis aestimatur.
Neque aversatur minus prosperum opus, nec 10
prospero inhaeret dimissor, essentiae conso
ciatus, prudens, dubitatione exemtus. Nequa 11
quam fieri potest, ut *homo* corpore indutus
opera dimittat omnino, qui vero operum fruc
tum dimittit, is DIMISSOR hoc nomine appel
latur. Inoptatus, optatus, mixtusque, triplex 12
operis fructus obtingit non dimittentibus post
obitum, at dimittentibus non usquam. Quin 13
que haec, o heros, principia disce ex me, ra
tionali demonstratione explicata, ad consum-

14 mationem cujuscunque operis necessaria regi-
men, deinde actor, et instrumentum specietim
diversum, variaque singulatim habitus, La-
15 tumque quinto loco accedens Corpore, voce,
animo quodcunque opus aggreditur homo, seu
justum, sive iniquum, quinque haecce sunt ejus
16 principia Quod quum ita sit, qui actorem
semet ipsum duntaxat cernit prae mentis ru
17 ditate, non is vere cernit stolidus Cujus in
doles non inflata est sui fiducia, cujus mens
non polluitur, is, vel occisis hisce mortalibus,
neque occidit, neque vinculis constringitur
18 Cognitio, res cognoscenda, cognitor hoc tri-
plex est agendi momentum, instrumentum,
19 *opus, actor haec triplex operis summa* Cog
nitio, opusque, actorque, *trifariam singula* pro
qualitatum discrimine declarantur qualitati
bus ex ordine enumeratis haec porro ausculta
20 Qui *cognitione quis* in omnibus, quae exstant,
unicum exsistendi elementum incorruptibile
cernit, indiscretum in discretis, eam cogniti
21 onem scias essentialem Singulatim autem
quae cognitio varios exsistendi modos pecu
liares novit in omnibus quae exsistunt, hanc
22 cognitionem scias esse impetuosam Quae
vero ad singulum negotium applicata est,
quasi sit universitas rerum, principiis carens,
veri *summae haud consentanea atque angusta*,
23 ea *cognitio* caliginosa nuncupatur Quodcun
que necessarium opus, ambitione seposita,
sine ira et studio peragitur ab homine fructum
24 haud *captante, id essentiale dicitur* Quod
vero opus ab homine libidines captante vel
etiam fiducia sui elato peragitur, cum magno
25 molimine, id impetuosum nuncupatur Sine
respectu pendentis inde perniciei, injuriae et
propriarum virium stulte peragitur opus id
26 caliginosum nuncupatur Ambitionis expers,
minime magniloquus constantia ac fortitudine
praeditus, in eventu prospero sive improspero
27 immutatus actor essentialis dicitur Affectibus
commotus operis fructum captans, avidus, ad
injurias inferendas pronus impurus, exulta
tioni et moerori obnoxius actor impetuosus

praedicatur Ineptus, vilis, *contumax*, ma 28
lignus, otiosus, piger, animum despondens
morasque nectens actor caliginosus dicitur
Mentis divisionem nec non constantiae se 29
cundum qualitates tripartitam ausculta, decla
ratam plene ac singulatim, contemtor opum
Quae aggrediendi ac recedendi opportunita 30
tem, quid faciendum sit vel non faciendum,
periculum ac securitatem, nexum solutionem
que novit mens, ea, Prithae fili, est essentialis
Qua quis justum et injustum, tum etiam quid 31
faciendum et non faciendum, incongrue diju
dicat, ea mens, Prithae fili, est impetuosa
Quae injustum pro justo habet caligine invo 32
luta, et omnes res in contrarium vertit ea
mens, Prithae fili, est caliginosa Qua con 33
stantia *quis* sustentat animum, spiritum vi
talem, sensus actusque in devotione nusquam
evagante ea constantia, Prithae fili, est es
sentialis Qua vero constantia quis honestum 34
utile, dulce sectatur, o Arjuna, cum ambitione,
fructuum cupidus ea constantia, Prithae fili,
est impetuosa Qua veternum, pavorem, *sol* 35
licitudinem, moerorem, vecordiam non excutit
insipiens ea constantia, Prithae fili, est cali
ginosa Voluptatem vero nunc triplicem audi 36
ex me, Bharatidarum princeps. Ubi quis con
suetudine delectatur, atque ad molestiae finem
pervenit, quidquid, circa marginem veneni 37
instar, in fundo nectaris est simile ea voluptas
essentialis declaratur, e mentis ipsius sereni
tate nata Quidquid propter copulationem 38
sensuum cum rebus sibi subjectis circa mar
ginem nectaris est simile, in fundo veneni in
star ea voluptas impetuosa *memoratur* Quae 39
circa marginem et in consequentibus voluptas
delusio est animi, veternum, inertiam teme
ritatem augens, ea caliginosa nuncupatur
Non *ullum* exstat sive in terris, sive, altera 40
ex parte, in coelo et inter Divos ens, quod
immune sit naturalium harum trium qualita
tum Brachmanorum, militum, *opificum* ser 41
vorumque, o hostium vexator, munera distri
buta sunt secundum qualitates e cujusque

42 indole nascentes Tranquillitas, continentia,
puritas, patientia, nec non rectitudo, scientia
universalis et peculiaris, fides rebus divinis
habita, *haec sunt* Brachmanorum munera, ex
43 ipsorum indole nata Virtus bellica, splendor,
constantia, habilitas, statio in proeliis intre
pida, liberalitas et imperatoria dignitas *haec*
sunt militum munera, ex ipsorum indole nata
44 Agricultura, armentorum cura, mercatura
haec sunt opificum munera, ex ipsorum indole
nata Ministeriale munus quoque servi est
45 *proprium*, ex ipsius indole natum Suo qua
licunque munere contentus consummationem
impetrat homo Suo munere contentus quo
modo consummationem nanciscatur, id nunc
46 audi Unde est origo animantium, a quo
Universum hoc expansum, *hunc* suo *quisque*
munere veneratus, consummationem adipisci
47 tur mortalis Satius est suo officio, etsi defi-
cientibus viribus, fungi, quam alienum officium
accurate implere Sua ipsius indole determi-
natum opus peragens non incidit in peccatum.
48 Connatum opus, Kuntidis nate, quamvis cum
culpa consociatum, ne quis deserat Omnia
incepta mortalium nimirum culpa sunt invo
49 luta, sicuti ignis fumo Inambitiose animatus,
undique se continens, nullo cupidinum sti
mulo incitatus, ad otii consummationem sum
50 mam abdicatione progreditur Consummati
onem adeptus, quomodo Numen perinde adi
piscatur id ex me disce brevi comprehensum,
Kuntidis nate quae sedes scientiae summa
51 est Mente pura devotus, sonos et reliqua
ejusmodi dimittens, propensione et aversatione
52 procul habitis, solitudinem petens, levi victu
utens, voce corpore, animoque coercitus, in
contemplationis devotionem intentus, semper
53 ad immunitatem ab affectibus applicatus, qui
sui fiduciam, violentiam, superbiam, libidinem,
iram, avaritiam expulit, sui commodi incuri
osus, tranquillus, is ad divinam conditionem
54 conformatur Numinis consors, serenus, nec
moeret, nec desiderat, aequabilis erga cuncta
55 animantia mei cultum accipit summum *Eo*
cultu me cognoscit quantus qualisque sim,
penitus Deinceps me penitus cognito, adit
me protinus Is quoque, qui cuncta opera 56
continuo peragit, me fretus, meo favore nanci
scitur viam aeternam, nunquam fallentem
Cogitatione cunctis operibus in me depositis, 57
mei studiosus, mentis devotione fretus, mei
contemplator semper esto Me contemplans 58
omnia discrimina meo favore trajicies, at vero,
sin tu prae tui fiducia me non auscultaveris,
peribis Quod, fiducia tui fretus, te haud 59
pugnaturum esse statuis, frustra est hoc pro
positum tuum natura te impellet Proprio 60
munere ex indole tua orto, Kuntidis nate,
constrictus quod non vis facere errore ductus,
id facies vel invitus Dominus cunctorum 61
animantium in cordis regione, o Arjuna, con
sistit, cunctos animantes, rota hac volubili
vectos, deludens Magia sua Hunc igitur 62
tanquam perfugium adi omni reverentia, o
Bhârata, hujus favore summam tranquillita
tem, stationem adepturus es sempiternam
Sic tibi scientia tradita est a me, arcano magis 63
etiam arcana Hac integra perpensa, quomodo
tibi placet, ita facito Omnium maxime ar 64
canum amplius audi meum praestantissimum
sermonem, gratus es mihi, certus consilii
ideo effabor tibi *quod* salutare *sit* Mihi mente 65
deditus esto, mei cultor, mihi lita, me salvere
jube, me utique adibis Verum tibi polliceor
Carus tu mihi es Cunctis religionibus di 66
missis me *tanquam* unicum perfugium sectare
ego te ab omnibus peccatis liberabo Noli
moerere! Hoc a te nec profano, neque irre 67
verenti unquam, neque contumaci est evul
gandum, neque ei qui mihi obtrectat Qui 68
hoc praestantissimum arcanum mei cultoribus
tradet, summo honore mihi tributo, is me
adibit sine dubio, neque isto mortalium quis 69
quam gratiora mihi faciet, neque erit mihi
isto alius quisquam carior in terris Quique 70
perleget hocce sanctum colloquium inter nos
ambos, ab eo scientiae sacrificio adorari ego
potero hic stat sententia Quique fidei plenus 71

homo sine obtrectatione id modo auscultaverit, is quoque, liberatus, faustos, mundos eorum nanciscetur, qui piis operibus functi sunt.
72. Num istud auscultatum a te, Prithae fili, in unum intenta cogitatione? num ignorantiae confusio discussa ex te, contemtor opum?

ARJUNAS *loquitur:*

73. Discussa confusio, recordatio est accepta a me tuo favore. Confirmatus sum, dubio diremto: exsequar sermonem tuum.

SANJAYAS *loquitur:*

74. Sic ego Vâsudêvae Prithidaeque magnanimi colloquium hocce audiebam, mirabile, pilorum horrorem efficiens. Vyâsae favore 75.
postquam audivi istud mysterium ego summum, devotionem *nimirum,* devotionis principe ipso Krishna coram enarrante, o rex, 76.
recordatus, denuoque recordatus colloquium istud *mirabile Pulcricomi Arjunaeque, sanctum, gaudeo quovis temporis momento.* Is- 77.
tamque recordatus, denuoque recordatus formam, ultra quam dici potest, mirabilem Haris, stupore ingente percellor, o rex, et gaudeo iterum iterumque. A qua parte *pugnat* de- 78
votionis dux Krishnas, a qua parte Prithae natus arcitenens, ibi Faustitas, victoria, principatus, cuncta ea stabilia Sic stat sententia

SIR C. WILKINS'S NOTES, WITH ADDITIONS.

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2 12 *The ancient chief.*—*Bhēēshma*, brother of *Vĭchēētră-vēēryă*, grandfather of the *Kōōrōōs* and the *Pandōōs*.

— — *Shell.*—The conch or chank.

— 15 *Krishna.*—An incarnation of the Deity.

— — *Arjoon.*—The third son of *Pāndōō*, and the favorite of *Krishna*.

4 30 *Gāndēēv my bow.*—The gift of *Vărōōn* the God of the Ocean.

5 42 *Hell*, in the original *Nāraka*. The infernal regions, supposed to be situated at the bottom of the earth, where those whose virtues are less than their vices, are doomed to dwell for a period proportioned to their crimes, after which they rise again to inhabit the bodies of unclean beasts.

— — *Forefathers, &c.*—The Hindoos are enjoined by the *Vēds* to offer a cake, which is called *Pēēndă* to the ghosts of their ancestors, as far back as the third generation. This ceremony is performed on the day of the new moon in every month. The offering of water is in like manner commanded to be performed daily, and this ceremony is called *Tărpăn*, to satisfy, appease.—The souls of such men as have left children to continue their generation, are supposed to be transported, immediately upon quitting their bodies, into a certain region called the *Pēētrēē-lōg*, where they may continue in proportion to their former virtues, provided these ceremonies be not neglected, otherwise they are precipitated into *Nāraka*, and doomed to be born again in the bodies of unclean beasts, and until, by repeated regenerations, all their sins are done away, and they attain such a degree of perfection as will entitle them to what is called *Mookteē*, eternal salvation, by which is understood a release from future transmigration, and an absorption in the nature of the Godhead, who is called *Brăhm*. These ceremonies, which are called *Srādh*, were not unknown to the Greeks and Romans, and are still practised by the followers of Mahommed.

6 3 *Contrary to duty.*—Contrary to the duty of a soldier.

— 7 *By the dictates of my duty.*—The duty of a soldier, in opposition to the dictates of the general moral duties.

7 11 *The wise men.*—*Pāndēēts*, or expounders of the law; or in a more general sense, such as by meditation have attained that degree of perfection which is called *Gnān*, or inspired wisdom.

9 34 [*This verse is printed as translated by Sir C. Wilkins, though it will be seen that the Canarese version differs entirely from it, and corresponds with the Latin of Schlegel.*]

10 40 *The bonds of action.*—The Hindoos believe that every action of the body, whether good or evil, confineth the soul to mortal birth; and that an eternal release, which they call *Mōōktēē*, is only to be attained by a total neglect of all sublunary things, or, which is the same thing according to the doctrine of *Krishna*, the abandonment of all hopes of the reward of our actions, for such reward, they say, can only be a short enjoyment of a place in heaven, which they call *Swărg*, because no man can, merely by his actions, attain perfection, owing to the mixture of good and evil which is implanted in his constitution.

11 45 *The objects of the Veds are of a threefold nature.*—The commentators do not agree with respect to the signification of this passage, but, as the *Veds* teach three distinct systems of religion, it is probable that it refers to this circumstance.

— 48 *Yōg.*—There is no word in the *Sanscrit* language that will bear so many interpretations as this. Its first signification is *junction* or *union*. It is also used for bodily or mental application; but in this work it is generally used as a theo-

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logical term, to express the application of the mind in spiritual things, and the performance of religious ceremonies The word *Yōgee*, a devout man is one of its derivatives If the word *devotion* be confined to the performance of religious duties, and a contemplation of the Deity, it will generally serve to express the sense of the original, as will *devout* and *devoted* for its derivatives

11 49 *Wisdom*—Wherever the word *wisdom* is used in this Translation, is to be understood *inspired wisdom*, or a knowledge of the Divine Nature The original word is *Gnān*, or as it is written *Jnān*.

13 62 *Folly*—In the original *Mōhă*, which signifies an embarrassment of the faculties, arising from the attendant qualities of the principles of organized matter.

14 1 *The practice of deeds*—The performance of religious ceremonies and moral duties, called *Kārmă-Yōg*

15 10 *Brăhmā*—The deity in his creative quality.

16 17 *Hath no occasion*—Hath no occasion to perform the ceremonial parts of religion.

— 20 *Attained perfection*—That degree of perfection which is necessary to salvation

19 39 *Desire*—The will, as presiding over the organs, the heart and the understanding

— 42 *The resolution*—In this place resolution means the power of distinguishing the truth of a proposition the understanding

— — *He*—The soul, or universal spirit, of which the vital soul is supposed to be a portion.

21 12 *Worship the Devătas*—The word *Dēvăta* is synonymous with *Dēv*, *Dew*, or *Deb*, as it is sometimes pronounced. The Angels, or subordinate celestial beings, all the attributes of the Deity; and every thing in Heaven and Earth which has been personified by the imagination of the Poets.

23 31 *And where, O Arjoon, is there another?*—*fit for him* is understood. The sentence would perhaps read better in this form "He who "neglecteth the duties of life is not for this "world, much less for that which is above" But the other translation is literally correct.

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24 35 *In me*—In the Deity, who is the universal spirit

25 41 *Have no power to confine*—Have no power to confine the soul to mortal birth

27 13 *In the nine gate city of its abode*—The body, as furnished with nine passages for the action of the faculties the eyes, nose, mouth, &c

— 14 *The powers nor the deeds of mankind*—To understand this, and many similar passages, it is necessary to be apprized that the Hindoos believe that all our actions, whether good or evil, arise from the inherent qualities of the principles of our constitutions

34 44 *The man, &c*—i e. That the desire of becoming a devout man is equal to the study of the *Veds* [The meaning is, says the Rev. G. Weigle, that "one who is truly devoted has a prospect of eternal bliss, and though by some mischance he may be sent down to this earth again, yet it will be under the most favorable circumstances, he will, by *former habit*, feel himself drawn towards the right path even against his (momentory) inclination, (అవశోఽపి) and longing for intuitive wisdom (జిజ్ఞాసుర్యోగస్య) he will leave behind him (praevertit, as Schlegel has it,) the శబ్దబ్రహ్మ, that is the *literal veda*, or as we should say, the *letter* of the law.]

36 5 *Of a vital nature*—The vital soul

— 6 *Learn that these two*—Matter and spirit

— 12 *Sătwă, Răjă, Tămă*—*Truth, passion, darkness*, or, as the words are sometimes used *white, red, black*.

37 16 *The wisher after wealth*.—Such as pray for worldly endowments

— 20 *And are governed by their own principles*.—By the three ruling qualities already explained.

39 3 *Adhēē ātmă, &c*—As *Krishna's* answer to the several questions of *Arjoon* has something mysterious in it, I will endeavour to render it more comprehensible.

Adhēē-ātmă—literally signifies *the over-ruling spirit*, by which is implied the divine nature.

Kārmă—signifies *action*, whereby is to be understood his creative quality.

Adhēē bhōōt—signifies *he who ruleth over created beings* the power of the Deity to destroy.

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Adhee dut—literally means *superior to fate*, and is explained by the word *Pŏŏrŏŏsh*, which, in vulgar language, means no more than man, but in this work it is a term in theology used to express the *vital soul*, or portion of the universal spirit of *Brăhm* inhabiting a body. So by the word *Maha-Poorŏosh* is implied the Deity as the *primordial source*. These terms are used in a metaphysical work called *Patanjal*, wherein God is represented under the figure of *Maha-Pooroosh*, the great man or prime progenitor, in conjunction with *Prakreetee*, nature or first principle, under the emblem of a female engendering the world with his *Maya* or supernatural power.

41 13 *Om!*—This mystic emblem of the Deity is forbidden to be pronounced but in silence. It is a syllable formed of the letter अ ă, उ ŏŏ, which in composition coalesce, and make ओ *O*, and the nasal consonant म *m*. The first letter stands for the Creator, the second for the Preserver, and the third for the Destroyer.

— 17 *A thousand revolutions of the Yoogs*.—Is equal to 4320,000,000 years. An ingenious mathematician, who has resided in India, supposes that the *Yoogs* are nothing more than astronomical periods, formed from the coincidence of certain cycles, of which those of the precession of the equinoxes and the moon are two. The word *Yoog*, which signifies a *juncture* or *joining* gives good grounds for such an hypothesis.

44 5 *And all things are not dependent on me.*—This ambiguity is removed by the following simile of the air in the æther.

— 7 *Kalp*.—The same as the day of *Brahma*, a thousand revolutions of the *Yoogs*. The word literally signifies *formation*.

— 8 *The whole, from the power of* nature, *without power*.—This passage is agreeable to the doctrine of the *influence of the three Goon*, or qualities, over all our actions.

— 10 *It is from this source*.—Because of the supervision of the Supreme Being.

— 13 *Other Gods*.—Whenever the word *Gods* is used in this Tanslation, the subordinate supernatural beings are implied.

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45 17 *Veds*.—The word *Ved* signifies *learning*. The sacred volumes of the Hindoos, of which there are four, supposed to have been revealed from the four mouths of *Brahma*. It is remarkable that *Krishna* mentions only the three first, it may therefore be presumed that no more existed in his time.

45 20 *Som*—is the name of a creeper, the juice of which is commanded to be drank at the conclusion of a sacrifice, by the person for whom and at whose expense it is performed, and by the *Brahmans* who officiate at the altar.

— — *Eendra*—is a personification of the visible heavens, or the power of the Almighty over the elements. He is the sprinkler of the rain, the roller of the thunder, and director of the winds. He is represented with a thousand eyes, grasping the thunderbolt.

46 28 *Sannyasee*—one who totally forsaketh all worldly actions, but *Krishna*, in order to unite the various religious opinions which prevailed in those days confines the word *Sannyas* to a forsaking of the hope of reward.

47 32 *Women*.—In the *Veds* it is declared, that the souls of women, and of the inferior tribes, are doomed to transmigration till they can be regenerated in the body of the *Brāhman*.

— 33 *Rajarshees*—from *Raja* and *Reeshee*, Prince and Saint.

— 2 *Soors*.—Good angels.

— — *Maharshees*.—Great *saints*, of whom there are reckoned seven, who were at the creation produced from the mind of *Brahma*.

48 6 *Manoos*.—Four other beings, produced at the creation from the mind of *Brahma*.

49 12 *Reeshees*.—Saints.

— — *Devarshees*.—Deified saints.

— — *Narad*.—One of the *Devarshees*, and a great prophet, who is supposed to be still wandering about the world. *Nara* signifies a thread or clew; a precept, and *Da* Giver.—Wherever he appears he is constantly employed in giving good counsel.

— 15 *Danoos*.—Evil spirits, or fallen angels, the offsprings of *Danoo* (fem.)

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49 15 *O first of men!*—Arjoon makes use of this expression as addressing the Deity in human shape

50 21 *Adeetyas*.—The offsprings of *Adeetee* (f) (that may not to be cut off) There are reckoned twelve, and are nothing more than emblems of the sun for each month of the year Their names are Varoon *Soorya*, Vedang, *Bhanoo*, *Eendre*, *Ravee*, *Gabhastee*, *Yam*, *Swarna reta*, *Deevakar*, *Meetra*, *Vishnoo*

— — *Vishnoo*.—He who filleth or possesseth all space, One of the twelve suns, and the name of the Deity in his preserving quality.

— — *Ravee*.—The river—one of the names of the sun

— — *Mareechee*.—One of the eight points of the heavens

— — *Maroots*.—The winds

— — *Sasee*.—The moon

— — *Nakshatras*.—Dispellers of darkness. The 18 constellations through which the moon passes in its monthly course Constellations in general

— 22 *Sam*.—The first of the four books of the Veds, composed to be chanted or sung

— — *Vasava*.—One of the names of *Eendra*

— 23 *Sankar*.—One of the names of *Seer*, or Fate

— — *Roodras*.—Eleven distinctions of *Seer*, or Fate

— — *Veetteea*.—The God of riches, otherwise called *Koover* He is said to preside over the regions of the north, and to be the chief of the *Yakshas* and the *Rakshas*, two species of good and evil Genii

— — *Pavak*.—The God of fire He is supposed to preside over the south east quarter

— — *Vasoos*.—Eight of the first created Beings of *Brahma*.

— — *Meroo*.—The north pole of the terrestrial globe, fabled by the poets to be the highest mountain in the world It is sometimes, by way of preeminence, called *Soo-meroo* It is remarkable that the word *Meroo* signifies a centre or axis

50 24 *Vreehaspatee*.—The preceptor of the *Dews* or *Dews*, the planet Jupiter and *Dia Fouis*.

— — *Skanda*.—Otherwise called *Karteek*, the general of the celestial armies.

— 25 *Bhreegoo*.—One of the first created beings produced from the mind of *Brahma*

— — *The monosyllable*.—The mystic word or monosyllable *Om!* already explained

— — *Yap*.—A silent repetition of the name of God.

— — *Heemalay*.—The chain of snowy mountains which divide India from Tartary, and which, from the immense distance they may be seen, are supposed to be as high as any upon the face of the Globe

— 26 *Aswatta*.—The *Peepal* tree

— — *Cheetra rath amongst Gandharvs*.—The title of chief of the *Gandharvs* or celestial choristers *the Gandharv of the painted chariot*

In the *Mahabharat* is to be found a very entertaining story of a combat between him and *Arjoon*, wherein he is defeated, and, his painted chariot being destroyed by *a fiery arrow* shot from the bow of his opponent, he resolves to change his name to *Dagdha rath*, or the Gandharv of the burnt chariot.

— 27 *Oochshrava*, *who arose with the Amreeta*, or the water of life, from the ocean.—The story of churning the ocean for what are called the *Chowda Rattan*, or fourteen jewels, is of such a curious nature, and, in some parts, bears such a wonderful affinity to MILTON's description of war in heaven, that the Translator thinks it will afford the reader an agreeable contrast to the subject of this work, and serve as a further specimen of his version of the *Mahabharat*, from which both are extracted.

AN EPISODE FROM THE MAHABHARAT,

BOOK I CHAPTER 15

"THERE is a fair and stately mountain, and its name is *Meroo* a most exalted mass of glory, reflecting the sunny rays from the splendid surface of its gilded horns. It is clothed in gold, and is the respected haunt of *Dews* and *Gandharvs* It is inconceivable, and not to be encompassed by sinful man; and it is guarded

by dreadful serpents. Many celestial medicinal plants are on its sides, and it stands, piercing the heavens with its aspiring summit, a mighty hill inaccessible even by the human mind! It is adorned with trees and pleasant streams, and resoundeth with the delightful songs of various birds

The *Soors*, and all the glorious hosts of heaven, having ascended to the summit of this lofty mountain, sparkling with precious gems, and for eternal ages raised, were sitting, in solemn synod, meditating the discovery of the *Amreeta*, or water of immortality. The *Dev Narayan* being also there, spoke unto *Brahma*, whilst the *Soors* were thus consulting together, and said, "Let the ocean, as a pot of milk, be "churned by the united labour of the *Soors* and *Asoors*, "and when the mighty waters have been stirred up, the "*Amreeta* shall be found Let them collect together "every medicinal herb, and every precious thing, and "let them stir the ocean, and they shall discover the "*Amreeta*"

There is also another mighty mountain whose name is *Mandar*, and its rocky summits are like towering clouds It is clothed in a net of the entangled tendrils of the twining creeper, and resoundeth with the harmony of various birds Innumerable savage beasts infest its border, and it is the respected haunt of *Keennars Devs*, and *Apsars*. It standeth eleven thousand *Yojan* above the earth, and eleven thousand more below its surface

As the united bands of *Devs* were unable to remove this mountain, they went before *Vishnoo*, who was sitting with *Brahma*, and addressed them in these words: "Exert, O masters, your most superior wisdom to remove the "mountain *Mandar*, and employ your utmost power for our good"

Vishnoo and *Brahma* having said, "It shall be according to your wish," he with the lotus eye directed the King of Serpents to appear, and *Ananta* arose, and was instructed in that work by *Brahma*, and commanded by *Narayan* to perform it Then *Ananta*, by his power, took up that king of mountains, together with all its forests and every inhabitant thereof, and the *Soors* accompanied him into the presence of the Ocean whom they addressed, saying, "We will stir up thy waters to obtain the *Amreeta*" And the Lord of the waters replied—"Let me also have a share, seeing "I am to bear the violent agitations that will be caused "by the whirling of the mountain" Then the *Soors* and the *Asoors* spoke unto *Koorma raj*, the King of the Tortoises, upon the strand of the ocean, and said— "My Lord is able to be the supporter of this moun- "tain" The Tortoise replied, "Be it so," and it was placed upon his back.

So the mountain being set upon the back of the Tortoise, *Eendra* began to whirl it about as it were a machine. The mountain *Mandar* served as a churn, and the serpent *Vasookee* for the rope, and thus in former days did the *Devs*, the *Asoors*, and the *Danoos*, begin to stir up the waters of the ocean for the discovery of the *Amreeta*.

The mighty *Asoors* were employed on the side of the serpent's head, whilst all the *Soors* assembled about his tail *Ananta*, the sovereign *Dev*, stood near *Narāyan*.

They now pull forth the serpent's head repeatedly, and as often let it go, whilst there issued from his mouth, thus violently drawing to and fro by the *Soors* and *Asoors*, a continual stream of fire, and smoke, and wind, which ascending in thick clouds replete with lightning, it began to rain down upon the heavenly bands, who were already fatigued with their labour, whilst a shower of flowers was shaken from the top of the mountain, covering the heads of all, both *Soors* and *Asoors* In the mean time the roaring of the ocean, whilst violently agitated with the whirling of the mountain *Mandar* by the *Soors* and *Asoors*, was like the bellowing of a mighty cloud.—Thousands of the various productions of the waters were torn to pieces by the mountain, and confounded with the briny flood, and every specific being of the deep, and all the inhabitants of the great abyss which is below the earth, were annihilated, whilst, from the violent agitation of the mountain, the forest trees were dashed against each other, and precipitated from its utmost height, with all the birds thereon, from whose violent confrication a raging fire was produced, involving the whole mountain with smoke and flame, as with a dark blue cloud, and the lightning's vivid flash. The lion and the retreating elephant are overtaken by the devouring flames, and every vital being, and every specific thing, are consumed in the general conflagration

The raging flames thus spreading destruction on all sides, were at length quenched by a shower of cloud-borne water poured down by the immortal *Eendra*. And now a heterogeneous stream of the concocted juices

of various trees and plants ran down into the briny flood

It was from this milk-like stream of juices produced from those trees and plants, and a mixture of melted gold, that the *Soors* obtained their immortality

The waters of the ocean now being assimilated with those juices, were converted into milk, and from that milk a kind of butter was presently produced, when the heavenly bands went again into the presence of *Brahma*, the granter of boons, and addressed him, saying—"Except *Narāyan*, every other *Soor* and "*Asoor* is fatigued with his labour, and still the *Amreeta* "doth not appear, wherefore the churning of the ocean "is at a stand" Then *Brahma* said unto *Narāyan*—"Endue them with recruited strength, for thou art "their support" And *Narāyan* answered and said—"I will give fresh vigour to such as co operate in the "work Let *Mandar* be whirled about, and the bed "of the ocean be kept steady"

When they heard the words of *Narayan* they all returned again to the work, and began to stir about with great force that butter of the ocean, when there presently arose from out the troubled deep—first the moon, with a pleasing countenance, shining with ten thousand beams of gentle light, next followed *Sree*, the Goddess of fortune, whose seat is the white lily of the waters, then *Soora-Devee*, the Goddess of wine, and the white horse called *Oochisrava* And after these there was produced, from the unctuous mass, the jewel *Koustoobh*, the glorious sparkling gem worn by *Narayan* on his breast, so *Pareejat*, the tree of plenty, and *Soorabhee*, the cow that granted every heart's desire.

The moon, *Soora-Devee*, the Goddess *Sree*, and the horse as swift as thought, instantly marched away towards the *Dēvs*, keeping in the path of the sun.

Then the *Dēv Dhanwantaree*, in human shape, came forth, holding in his hand a white vessel filled with the immortal juice *Amreeta*. When the *Asoors* beheld these wondrous things appear, they raised their tumultuous voices for the *Amreeta*, and each of them clamorously exclaimed—'This of right is mine!'

In the mean time *Iravat*, a mighty elephant, arose, now kept by the God of thunder; and as they continued to churn the ocean more than enough, that deadly poison issued from its bed, burning like a raging fire, whose dreadful fumes in a moment spread throughout the world, confounding the three regions of the universe with its mortal stench; until *Eesi*, at the word of *Brahma*, swallowed the fatal drug to save mankind; which remaining in the throat of that sovereign *Dēv* of magic form, from that time he hath been called *Neel-Kant*, because his throat was stained blue.

When the *Asoors* beheld this miraculous deed, they became desperate, and the *Amreeta* and the Goddess *Sree* became the source of endless hatred.

Then *Narāyan* assumed the character and person of *Moheenee Maya*, the power of enchantment, in a female form of wonderful beauty, and stood before the *Asoors*, whose minds being fascinated by her presence, and deprived of reason, they seized the *Amreeta*, and gave it unto her.

The *Asoors* now clothe themselves in costly armour, and, seizing their various weapons, rush on together to attack the *Soors* In the mean time *Narāyan*, in the female form, having obtained the *Amreeta* from the hands of their leader, the hosts of *Soors*, during the tumult and confusion of the *Asoors*, drank of the living water

And it so fell out, that whilst the *Soors* were quenching their thirst for immortality, *Rahoo*, an *Asoor*, assumed the form of a *Soor*, and began to drink also. And the water had but reached his throat, when the sun and moon, in friendship to the *Soors*, discovered the deceit, and instantly *Narāyan* cut off his head, as he was drinking, with his splendid weapon *Chakra* And the gigantic head of the *Asoor*, emblem of a mountain's summit, being thus separated from his body by the *Chakra's* edge, bounded into the heavens with a dreadful cry, whilst his ponderous trunk fell cleaving the ground asunder, and shaking the whole earth unto its foundation, with all its islands, rocks, and forests And from that time the head of *Rahoo* resolved an eternal enmity, and continueth, even unto this day, at times to seize upon the sun and moon

Now *Narayan*, having quitted the female figure he had assumed, began to disturb the *Asoors* with sundry celestial weapons, and from that instant a dreadful battle was commenced, on the ocean's briny strand, between the *Asoors* and the *Soors*. Innumerable sharp and missile weapons were hurled, and thousands of piercing darts and battle axes fell on all sides. The *Asoors* vomit blood from the wounds of the *Chakra*, and fall upon the ground pierced by the sword, the spear, and spiked club—Heads, glittering with polished

gold, divided by the *Pattees'* blade, drop incessantly, and mangled bodies, wallowing in their gore, lay like fragments of mighty rocks sparkling with gems and precious ores. Millions of sighs and groans arise on every side, and the sun is overcast with blood, as they clash their arms, and wound each other with their dreadful instruments of destruction

Now the battle's fought with the iron-spiked club, and, as they close, with clenched fist! and the din of war ascendeth to the heavens! They cry—"Pursue! strike! fell to the ground!" so that a horrid and tumultuous noise is heard on all sides"

In the midst of this dreadful hurry and confusion of the fight, *Nar* and *Narayan* entered the field together. *Narāyan* beholding a celestial bow in the hand of *Nar*, it reminded him of his *Chakra*, the destroyer of the *Asoors*. The faithful weapon, by name *Soodersan*, ready at the mind's call, flew down from heaven with direct and refulgent speed, beautiful, yet terrible to behold And being arrived, glowing like the sacrificial flame, and spreading terror around, *Narayan*, with his right arm formed like the elephantine trunk, hurled forth the ponderous orb, the speedy messenger, and glorious ruin of hostile towns, who, raging like the final all destroying fire, shot bounding with desolating force, killing thousands of the *Asoors* in his rapid flight, burning and involving like the lambent flame, and cutting down all that would oppose him Anon he climbeth the heavens, and now again darteth into the field like a *Peesach* to feast in blood

Now the dauntless *Asoors* strive, with repeated strength, to crush the *Soors* with rocks and mountains, which, hurled in vast numbers into the heavens, appeared like scattered clouds, and fell, with all the trees thereon, in millions of fear-exciting torrents, striking violently against each other with a mighty noise, and in their fall the earth, with all its fields and forests, is driven from its foundation they thunder furiously at each other as they roll along the field, and spend their strength in mutual conflict.

Now *Nar*, seeing the *Soors* overwhelmed with fear, filled up the path to heaven with showers of golden-headed arrows, and split the mountain summits with his unerring shafts, and the *Asoors*, finding themselves again sore pressed by the *Soors*, precipitately flee some rush headlong into the briny waters of the ocean, and others hide themselves within the bowels of the earth.

The rage of the glorious *Chakra*, *Soodrarsan*, which for a while burnt like the oil fed fire, now grew cool and he retired into the heavens from whence he came And the *Soors* having obtained the victory the mountain *Mandar* was carried back to its former station with great respect, whilst the waters also retired, filling the firmament and the heavens with their dreadful roarings

The *Soors* guarded the *Amreeta* with great care, and rejoiced exceedingly because of their success, and *Eendra*, with all his immortal bands gave the water of life unto *Narāyan*, to keep it for their use."

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50 28 *Kama dhook* —One of the names of the Cow of Plenty, produced in churning the ocean

— 29 *Ananta amongst the Nags* —The *Nags* are serpents fabled with many heads Ananta signifies *eternal* and may be an emblem of eternity There are some very wonderful stories told of these serpents in the original from which these Dialogues are taken

— — *Varoon* —The God of the Ocean

— — *Yam* —The judge of hell

51 30 *Prahlad* —An evil spirit who was converted by *Krishna*

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51 30 *Vinateya* —A bird fabled to be of wonderful size, and the vehicle of *Vishnoo*, the deity in his preserving quality, and who is otherwise called *Garoor*.

— 31 *Makar* —A fish represented with a long snout something like the proboscis of an elephant, and the sign Capricornus

— — *Ganga* —The Ganges When the river was first conducted from its source, by a *Prince* whose name was *Bhageerath*, towards the ocean it so fell out that *Jahnoo* was at his devotions at the mouth of the *Mahanadee* at a place now

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called *Narolgunge*.—The Goddess in passing swept away the utensils for his ablutions, which so enraged him, that he drank up her stream; but after a while his anger was appeased, and he let her escape from an incision made in his thigh; and from this circumstance of her second birth, she was afterwards called *Fahngvee*, or the offspring *Fahnoo*.

51 33 *Dwandwa*.—A term in grammar, used where many nouns are put together without a copulative, and the case subjoined to the last only, which is a mode of composition much admired by the Poets.

— 35 *Marga-seersha*.—The month beginning with the middle of October, when the periodical rains have subsided, and the excessive heats are abated.

— — *Koosoomakara*.—The season of flowers, otherwise called *Vasant*. The two months between the middle of March and May.—The Hindoos divide the year into six *Reetoo*, or seasons, of two months each, which are thus denominated:

Seesar.—Dewy season.
Heemant.—Cold season.
Vasant.—Mild (spring)
Greeshma.—Hot season.
Varsa.—Rainy season.
Sarat.—Breaking (up of the rains.)

— 37 *Vasoodev*.—The father of *Krishna* in his incarnation

— — *Vyas*.—The reputed author or compiler of the *Mahabharat*.

— — *Bards*.—The Poets of India, like the Bards of Britain, were reversed as Saints and Prophets.

— — *Ousana*.—Otherwise called *Sookra*, esteemed the preceptor of the evil spirit; the planet Venus, and *dies Veneris*.

53 6 *Asween* and *Koomar*.—Reputed the twin offsprings of the Sun, and physicians of the Gods.

54 15 *Ooragas*.—*Who crawl upon their breasts*:—serpents.

— 17 *Chakra*.—A kind of *discus* with a sharp edge, hurled in battle from the point of the fore finger, for which there is a hole in the centre.—See the story of the churning of the ocean, p. 104

— 18 *Pooroosh*.—Already explained.

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57 32 *Except thyself*.—*Thyself* should include his brothers, who were also saved.

— 33 *The immediate agent*.—The instrument to execute the decree of Fate.

59 46 *Thy four-armed form*.—In which the Deity is usually represented in his incarnations, the images of which *Arjoon* had been accustomed to behold without emotion.

63 20 *Amreeta*.—The water of immortality, the *Ambrosia* of the Hindoo Gods.—See the story of churning the ocean, p. 104.

65 8 *And a constant attention to birth, &c.*—To look upon them as evils.

— 10 *Exemption from attachments and affection, &c.*—i. e. That no attachments or affections should draw a man from the exercise of his devotion; or that all worldly cares must be abandoned for the attainment of that wisdom which is to free the soul from future birth.

— 12 *The superior spirit*.—God, the universal soul.

— 13 *Sat* (*ens*) *nor* (*Asat*) *non ens*.—The opposite meanings of these two words render this passage peculiarly mysterious; and even the commentators differ about their true signification. The most rational interpretation of them is, that the Deity in his works is a substance, or a material Being, and in his essence immaterial; but as he is but one, he cannot positively be denominated either one or the other.

66 22 *Are the cause which operateth in the birth of the Pooroosh, &c.*—That is, The influence of the three *Goon*, or qualities, over the human mind, not only determines the future birth of the soul, but into what rank of beings it shall transmigrate; for to transmigrate it is doomed, until it hath attained a degree of wisdom more powerful than the influence of those qualities.

74 14 *Apan and Opan*.—The breathing spirit, and the spirit which acteth in the bowels to expel the fæces.

— — *Which is of four kinds*.—Either to be masticated with the teeth, lapped in with the tongue, sucked in by the lips, or imbibed by the throat.

— 15 *The Vedant*.—A metaphysical treatise on the nature of God, which teacheth that matter is a

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mere delusion, the supposed author of which is *Vyas.*

75 16 *Koothasta, or he who standeth on the pinnacle.* —The divine essence, which, according to the opinion of some of their philosophers, is without quality, and sitteth aloof inactive.

— 17 *There is another Pooroosh, &c. &c.*—This, and the following period, are so full of mystery, that the Translator despairs of revealing it to the satisfaction of the reader. Perhaps *Krishna* only means to collect into one view the several appellations *Koothasta, Poorooshi, Paramatma, Eeswar,* and *Poorooshŏttama,* by which the Deity is described by as many different theologists, in order to expose their various opinions respecting his nature, and unite them in one.

— 20 *Sastra.*—Any book of Divine authority.

80 7 *Zeal,* in the vulgar acceptation of the word, *signifies the voluntary infliction of pain, the* modes of doing which, as practised to this day by the zealots of India, are as various as they are horrible and astonishing. *Krishna,* by pointing out what true zeal is, tacitly condemns *those extravagant mortifications of the flesh.*

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83 2 *The bards conceive, &c.*—The meaning of this period is too evident to require a note. But, in order to shew that the commentators of India are not less fond of searching for mystery, and wandering from the simple path of their author into a labyrinth of scholastic jargon, than some of those more enlightened nations, who for ages have been labouring to entangle the plain *unerring clew of our holy religion,* the Translator, in this place, will intrude the following literal version of the comment written upon it by one *Sree-dhar Swamee,* whose notes upon the whole are held in as much esteem as the text, which at this day, they say, is unintelligible without them. It can seldom happen that a commentator is inspired with the same train of thought and arrangement of ideas as the author whose sentiments he presumes to expound, especially in metaphysical works. The Translator hath seen a comment, by a zealous Persian, *upon the wanton odes of their favorite Poet* Hafiz, wherein every obscene allusion is sublimated into a divine mystery, and the host and the tavern are as ingeniously metamorphosed into their Prophet and his holy temple.

NOTE BY SREE-DHAR SWAMEE, TO THE PASSAGE ABOVE ALLUDED TO.

" *The Bards, &c.*—The Veds say—"Let him "who longeth for children make offerings. Let "him who longeth for heaven make offerings, "&c. &c." The Bards understand *Sannyas* to "be a forsaking, that is, a total abandonment, "of such works as are performed for the accom- "plishment of a wish, such works as are bound "with the cord of desire. The *Pandeets* know, "that is, they understand, *Sannyas* to imply "also a forsaking of all works, together with "all their fruits. The disquisitors, that is, such "as expound or make clear, call *Tyăg* a forsak- "ing of the fruit only of every work that is de- "sirable, whether such as are ordained to be "performed constantly, or only at stated periods, "*and not a forsaking of the work itself.* But "how can there be a forsaking of the fruit of "such constant and stated works as have no "particular fruit or reward annexed to them? "The forsaking of a barren woman's child can- "not be conceived.—*It is said*—" *Although one* "*who longeth for heaven, or for a store of cat-* "*tle, &c.* should all his life perform the ceremo- "nies which are called *Sandya,* or feed the fire "upon the altar, and in these and the like cere- "monies, no particular reward has ever been "heard of: yet whilst the law is unable to en- "gage a provident and wary man in a work

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"where no human advantage is to be seen, at "the same time it ordaineth that even he who "hath conquered the universe, &c. shall perform "sacrifices, still for these, and the like religious "duties, it hath appointed some general re "ward."—But it is the opinion of *Gooroo*, that "the law intended these works merely for its "own accomplishment Such a tenet is un- "worthy of notice, because of the difficulty of "obliging men to pay attention to those works "It is also said, that there is a reward annexed "to the general and particular duties, that they "who perform them shall become inhabitants of "the *Poonya lok*, that by works the *Peetree-tok* is to be attained, that by good works "crimes are done away, &c &c Wherefore it "is properly said —that *they call Tyag a forsaking of the fruits of every action*'

84 13 *Five agents,' &c* —The five agents here implied, are probably the soul, as supervisor, the mind, as actor or director, the organs, as implements, &c

85 17 *Nor is he bound thereby* —He is not confined to mortal birth

— 18 *Gnān, Gneya, and Pareegnata* —Wisdom, the object of wisdom, and the superintending spirit

87 41 *Brahman* —is a derivative from the word *Grahm*, the Deity, and signifies a *Theologist* or *Divine*

— — *Kshetree*—is derived from the word *Ksheta*, land

— — *Vaisya and Sobdra*—are of doubtful origin

91 75 *By the favour of Vyas*—who had endued *Sanjay* with an omniscient and prophetic spirit, by which he might be enabled to recount all the circumstances of the war to the blind *Dhreeta-rashtra*

92 77 *Hāree*—One of the names of the Deity.

END OF SIR C WILKINS'S NOTES

ever, *Pandoo* had acknowledged these princes as his own, the objection to their birth was overruled by his example, and the boys were taken under the guardianship of their uncle, and educated along with his sons.

The principal performers in the Mahâbhârata are distinctively and consistently characterized. The sons of *Pandu*, with the exception of *Bheema*, are represented as moderate generous and just and *Bheema* is not ungenerous, although somewhat of a cholerie temperament, and of overweening confidence in his herculean strength. The sons of *Dhritarashtra* are described as envious arrogant and malignant and this contrast of character enhances, even in boyhood, the feelings of animosity which the consciousness of incompatible inheritance has inspired.

The genealogical descent of the two families, the circumstances of the birth and education of the princes, the juvenile emulation and enmity, and the adventures of the Pandavas when they attain adolescence, are narrated in the 'Adi Parva' or First Book. The Passage of Arms of Hastinapura, with the episodical accounts of the quarrel between *Drona* and King *Drupada* by which it is preceded and followed, are illustrative of the spirit of rivalry which animated the young princes and of some of the ancient usages of the Hindus. Subsequently to the transactions there described, the pratices of the sons of *Dhritarashtra* against the lives of the Pandavas become still more malevolent, and they privily set fire to the house in which *Pritha* and her sons reside. As the Pandavas had been warned of the intention of their enemies, they eluded it and escaped by a subterranean passage, leaving it to be reported and believed that they had perished in the flames of their dwelling. They secrete themselves in the forests and adopt the garb and mode of life of Brahmans. It is during this period that they hear of the 'Swayambara' a rite familiar to the readers of *Nala*, the choice of a husband by a princess from the midst of congregated suitors of *Draupadi* daughter of *Drupada* king of the upper part of the Doab, and they repair to his court, and win the lady. The circumstances of this exploit, and its immediate consequences form the subject of another section.

The existence of the sons of *Pandu* having become generally known by the occurrences at the Swayambara of *Draupadi* king *Dhritarashtra* was prevailed upon by his ministers to send for them and to divide his sovereignty equally between them and his sons. The partition was accordingly made. *Yudhishthira* and his brethren reigned over a district on the Jumna, at their capital Indraprastha, *Duryôdhana*, with his brethren, were the Rajah of Hastinapura on the Ganges. The ruins of the latter city, it is said, are still to be traced on the banks of the Ganges, whilst a part of the city of Delhi is still known by the name of Indraprasth. The contiguity of these two cities, and consequently of the principalities of which they were respectively the capitals, necessarily suggests the inference, that in the days of the Mahâbhârata, as well as in later times, India was parcelled out amongst a number of petty independent sovereigns. The inference becomes certainty from the valuable specification which the poem contains of the very many Rajas who took part in the struggle in favour of one or other of the contending houses. This state of things, however, was not irreconcilable with the nominal supremacy of some one paramount lord and after the partition of the kingdom of Hastinapura, a fresh source of envy and hatred springs up in the minds of the sons of *Dhritarashtra*, from the pretensions of Yudhishthira to celebrate the 'Rajasuya' solemnity—a sacrifice, at which princes officiate in menial capacities, and make presents in acknowledgment of submission. This forms the topic of the 'Sabha Parva,' the Second Book of the Poem.

The claims of *Yudhishthira* to universal homage are preceded by the subjugation of the Powers of India by himself and his brothers. These conquests are merely predatory incursions, and are characteristic of the mode of warfare practised in India even in our own days, in which the object of the Marhattas, as of the Moguls before them, was commonly nominal submission, and the payment of tribute, varying in amount, according to the power of the superior to exact it rather than the actual annexation of territory to their dominions. Shah Alem was titular sovereign of India and the coins were everywhere struck in his name, even after he was a captive in the hands of Sindhia, and a pensioner in those of the British Government. It does not follow, therefore, from the existence of a number of petty contemporary princes that there never was one, nominally at least supreme monarch, nor is there the least incompatibility in Indian history between a sovereign ostensibly paramount, and numerous princes virtually independent. The notices of the countries subdued by

the Pandava princes, and the articles brought as tribute by the subjugated nations, furnish in this chapter much valuable and curious elucidation of the ancient civil and political circumstances and divisions of India

Amongst the gaieties of the occasion, the sight of which embitters the animosity of the sons of *Dhritarashtra*, a diversion is insidiously proposed by them, which is the mainspring of all the subsequent mischief The inveterate passion for play by which the early Hindus were inspired, as we learn from various parts of the Mahábhárata, as well as from other authorities, is a remarkable feature in the old national character It is far from entirely obliterated, and it is as strong as ever amongst some others of the Eastern people as the Malays, for instance, who, when they have lost every thing they possess, stake their families and themselves So in the gambling which ensues in the Mahábhárata, at what appears to be a kind of backgammon, where pieces are moved according to the caste of the dice, *Yudhishthira* loses to *Duryodhana* his palace, his wealth, his kingdom, his wife, his brothers and himself Their liberty and possessions are restored by the interference of the old king *Dhritarashtra* but *Yudhishthira* is again tempted to play, conditioning that if he loses, he and his brothers shall pass twelve years in the forests, and shall spend the thirteenth year incognito If discovered before the expiration of the year, they are to renew the whole term of their exile He loses and, with *Draupadi* and his brethren, goes into banishment, and lives the life of a forester. A description of the forest life of the Pandavas constitutes the topic of the Third Book, the 'Vana Parva' Many episodes occur in this book one of which is the story of *Nala*, which is recited to teach *Yudhishthira* and his brethren resignation and hope Another is the attempt of *Jayadratha* to cary off *Draupadi* by force Then the circumstances of *Jayadrath's* liberation are detailed, with his propitiation of *Mahádeva*, and the passage includes a brief reference to the successive destructions and renovations of the world, and a notice of some of the principal avatars of *Vishnu*

At the expiration of the twelfth year, the Pandavas enter the service of king *Virata* in different disguises Their adventures are described in the 'Virata Parva,' the Fourth Book They acquire the esteem of the king, and when they make themselves known to him at the end of the thirteenth year obtain his alliance to avenge their wrongs and vindicate their right of sovereignty

The Fifth Book, the 'Udyoga Parva,' represents the preparations of the two parties for war, and enumerates the princes who enter into alliance with them Amongst these is *Krishna* the ruler of Dwaraka, and an incarnation of *Vishnu* He is related by birth to both families and professes a reluctance to join either, but prescient of what is to happen, he proposes to *Duryodhana* the choice between his individual aid and the co operation of an immense army. *Duryodhana* unwisely prefers the latter, and *Krishna*, himself more than a host, becomes the ally of the Pandavas, the charioteer of his especial friend and favourite *Arjuna*, and the principal instrument of the triumph of his allies

The four following Books are devoted to descriptive details of the battles which take place Some of these are very Homeric, but, in general, the interest of the narrative is injured by repetition, and the battles are spoiled by the introduction of supernatural weapons, which leave little credit to the hero who vanquishes by their employment. The armies of *Duryodhana* are commanded in succession by *Bheema* his great-uncle, *Drona* his military preceptor, *Karna* the King of Anga, his friend, and *Salya* the King of Madra, his ally and the description of their operations is contained in as many Parvas, named, after them, 'Drona-Parva,' &c. These chiefs, and many others, are slain at the close of their commands, and in the Ninth or 'Salya-Parva,' *Duryodhana* himself is killed by *Bheema*, in single combat with maces in the use of which weapon they are both represented as excelling A few of the surviving chiefs on the side of *Duryodhana* attempt to avenge the destruction of their friends by a night attack on the camp of the Pandavas, as narrated in the Tenth, or 'Sauptika Parva.' The attack is repelled chiefly by the timely assistance of *Krishna*.

A short Book, 'the Stri Parva,' describes the grief and lamentations of the women of either party over the slain and the sorrow and anger of the old king *Dhritarashtra* *Yudhishthira* himself gives way to poignant regret for what has passed and the next Book, the 'Sánti Parva' or 'Chapter of Consolation' details, with more than sufficient diffuseness the duties of kings, the efficacy of liberality, and the means of obtaining final emancipation from existence Hence the sections of this Parva are entitled 'Rája-dharma'

'Dana dharma,' and Moksha dharma' Parvas, or more properly 'Upaparvas,' minor cantos. The Thirteenth Book, the 'Anusasana Parva,' is a long and prolix series of discourses upon the duties of society, as communicated by *Bheema*, whilst about to die, to *Yudhishthira*. In this, as well as in the sections of the 'Santi Parva,' the didactic portions are enlivened by appropriate tales and fables; each of the Books contains many sound doctrines and interesting illustrations, although both are somewhat misplaced in a narrative heroic poem.

The remaining Books of the Mahábhárata, although more or less episodical, are in better keeping with the story. They are also short, and hasten to the catastrophe. The Fourteenth, or 'Aswamedhika Parva,' describes the celebration of the 'Aswamedha' rite—the sacrifice of a horse, by *Yudhishthira*, in proof of his supremacy. In the Fifteenth Book, the 'Asrama Parva,' King *Dhritarashtra*, with his queen *Gandhári* and his ministers, retires to a hermitage, and obtains felicity or dies. The Sixteenth or 'Mausala Parva,' narrates the destruction of the whole Yadava race, the death of *Krishna*, who was one of the tribe, and the submersion of his capital Dwáraka by the ocean. The Seventeenth Book, called the 'Mahāprasthanika' or 'Great journey,' witnesses the abdication of his hardly won throne, by *Yudhishthira*, and the departure of himself, his brothers, and *Draupadi*, to the Himalaya on their way to the holy mountain Meru. As they proceed, the influence of former evil deeds proves fatal, and each in succession drops dead by the way side, until *Yudhishthira* and a dog that had followed them from Hastināpura are the only survivors. *Indra* comes to convey the prince to Swarga, or *Indra's* heaven, but *Yudhishthira* refuses to go thither, unless,

> Admitted to that equal sky
> His faithful dog shall bear him company

and *Indra* is obliged to comply.

The Eighteenth Book, the 'Swargārohana,' introduces *Yudhishthira* in his bodily form to heaven. To his great dismay, he finds there *Duryodhana* and the other sons of *Dhritarashtra*, but sees none of his own friends, his brothers, or *Draupadi*. He demands to know where they are, and refuses to stay in Swarga without them. A messenger of the gods is sent to shew him where his friends are, and leads him to the 'fauces graveolentis Averni,' where he encounters all sorts of disgusting and terrific objects. His first impression is, to turn back, but he is arrested by the wailings of well-remembered voices, imploring him to remain, as his presence has already alleviated their tortures. He overcomes his repugnance, and resolves to share the fate of his friends in hell, rather than abide with their enemies in heaven. This is his crowning trial. The gods come, and applaud his disinterested virtue. All the horrors that had formerly beset his path, vanish, and his friends and kindred are raised along with him to Swarga, where they become again the celestial personages that they originally were, and which they had ceased to be for a season, in order to descend along with *Krishna* in human forms amongst mankind, and co-operate with him in relieving the world from the tyranny of those evil beings, who were oppressing the virtuous and propagating impiety, in the characters of *Duryodhana*, his brothers, and their allies.

The Hari vansa is a sort of supplement to the Mahábhárata. It professes to give an account of the genealogy of *Hari* or *Vishnu*, in the character of *Krishna*, but adds to it genealogical details, the narrative of *Krishna's* exploits, and a variety of legends and tales tending to recommend the worship of the demi god. The internal evidence is strongly indicative of a date considerably subsequent to that of the major portion of the Mahábhárata. It has been translated into French by M. Langlois, and the translation has been published by the Oriental Translation Committee.

The text of the Mahábhárata has been printed at Calcutta, in four quarto volumes. The work was commenced by the Committee of Public Instruction, and completed by the Asiatic Society of Bengal.

The great extent of the work, and the tediousness of much of its contents, preclude the prospect of its ever being translated throughout, though, as a monument of Hindu antiquity, it merits entire translation. Although, however, we can scarcely expect a translation of the whole, yet very many portions of it well deserve to be rendered into some of the languages of Europe. Something of translation in detail has already been effected. The late Sir Charles Wilkins led the way, by his translation of the 'Bhagavat Geeta,' which is an episode of the 'Bhishma Parva.' The

'Passage of Arms,' the 'Marriage of *Draupadi*,' the 'Rape of *Draupadi*, and other portions have been freely translated into blank verse by the writer of this notice. The translations were published in the periodical journals of Calcutta Part of the opening of the first 'Parva,' rendered into English, it is believed, by Sir C. WILKINS, is published in the 'Annals of Oriental Literature' Professor BOPP has also published the '*Nalus*,' the 'Diluvium,' the Journey of *Arjuna*, the 'Story of *Savitri*,' and the 'Rape of *Draupadi*' with translations in Latin and German, and the first of these has assumed an English garb, from the distinguished pen of the Rev. H. MILMAN, in which, surpassing grace of style is combined with extraordinary faithfulness, both to the letter and the spirit of the original poem. As contributing to elucidate the ancient geography of India, a portion containing the enumeration of a variety of countries has been translated and illustrated by the writer, and incorporated in the pages of the Vishnu Purāna and the illustration of ancient India, derivable from the Mahábhárata, is in course of very careful and learned prosecution by Professor LASSEN of Bonn, in a series of valuable dissertations published in the Zeitschrift fur die Kunde des Morgenlandes. By these means, the merits, both poetical and historical, of the Mahábhárata are becoming more extensively known but in the amplitude of its extent, in the numerous traditions, legends, and tales, which it contains, and in its many didactic and philosophical passages, it offers an accumulation of materials adapted to different tastes, and auxiliary to diverging researches, which must long advantageously engage the attention, and reward the industry, of Sanscrit scholars.

[The following brief Sketch of the Philosophy of the BHAGAVAT GEETA is taken from the QUARTERLY REVIEW, Vol xlv It occurs in an able article on SANSCRIT POETRY, attributed to the Rev H MILMAN, and contains some exquisite translations of the finest passages in the Poem]

The Mahábhárata is most justly called the Great Bharata, for it is distributed into eighteen parts, which together amount to one hundred thousand slokas or distichs. In the midst of this giant epic occurs the Bhagavat Geeta, or the divine song—an episode, which in the form of a dialogue between the god *Krishna* and the hero *Arjuna*, gives a full and most curious exposition of the half mythological, half philosophical Pantheism of the Brahmins It is, indeed, probable that this episode is of a much later date than the poem itself, it reads like a noble fragment of Empedocles or Lucretius introduced into the midst of an Homeric epic, and we observe that this episode is not noticed in the abstract of the Javanese version of this part of the Mahábhárata in Sir Stamford Raffles' work Yet, in point of poetical conception there is something singularly striking and magnificent in the introduction of this solemn discussion on the nature of the godhead and the destiny of man in the midst of the fury and tumult of the civil war in which it occurs The battle pauses while the god and the hero hold their sublime, though somewhat prolix converse, and if a later interpolation it is allied with great address to the main subject of the poem

A civil war had broken out between the two great heroic races of the sons of *Pandu* and the sons of *Kuru*. The Panduidæ, having been driven from the throne of their parent, which had been usurped by the younger race of *Kuru*, are returning from exile, with a mighty army, to maintain their rights and claim their ancestral sceptre The battle is in the act of closing, the tall and valiant *Bhishma*, the leader, on the part of the Kuruidæ harrangues his followers, he 'thunders like a roaring lion' and blows his shell of battle, to which the conchs and all the warlike music of his host reply. On the other side appears *Arjuna* in his splendid car, drawn by white horses, and attended by the god *Krishna* *Arjuna* and all his captains in their turn blow their conch (each of which, like the swords and steeds of the knights of Arthur and Charlemagne, has its proper name)—a moment, and the battle begins to rage But *Arjuna*, still accompanied by *Krishna*, commands his chariot to be driven into the space between the armies He surveys the opposing hosts—each composed

of his kindred ; he beholds, on either side, brothers in arms against brothers ,

———————————' populumque potentem,
In sua victrici conversum viscera dextra,
Cognatasque acies '

A deep melancholy passes over his spirit, and in these words he addresses the deity who stands by his side. (In the versification of these passages, which we have ventured to attempt, our eight-line measure, which we have adopted without rhyme, in the number of its syllables, and as nearly as possible, in its cadence, answers to the Sanscrit original)*

'My kindred, Krishna, I behold, all standing for the battle arm'd,
My every quailing member fails, and wan and wither'd is my face ,
Cold shuddering runs through all my frame, my hair stands stiff upon my head ,
And Gandiv† falls from out my hand, and all my burning skin is parch'd
I cannot move—I cannot stand , within, my reeling spirit swims
On every side, oh fair haired god ! I see the dark ill omened signs
My kindred when I've slain in fight, what happiness remains for me ?
For victory, Krishna, care not I, for empire, nor the bliss of life,
For what is empire, what is wealth, and what, great king, is life itself,
When those for whom we thirst for wealth and toil for empire and for bliss,
Stand in the battle field arrayed, and freely peril wealth and life ?
Teachers sons, fathers, grandsires, uncles, nephews, cousins kindred friends,
Not for the triple world would I, oh Madhus' conqueror, slaughter them ,
How much less for this narrow earth, though they would sternly slaughter me '

Arjuna dwells still more on the miseries of civil war, the extinction of noble races, the suspension of splendid family alliances, the interruption of all sacred rites, (the sacrificia gentilitia,) the general impiety, the licence among the females. He then sinks back in his chariot, lays aside his bow and arrows, and awaits the answer of the god *Krishna* sternly reproves his tameness of character *Arjuna* replies in a tone still more sad and broken spirited, and declares that he had rather beg his bread than obtain empire by the slaughter of his kindred. The reply of *Krishna* breathes the terrible sublime of pantheistic fatalism. Upon this system, the murder, the massacre, of the dearest kindred, are indifferent ; death and life are but unimportant modifications of the same being, and the immortality, the eternity of the soul becomes a terrific argument for utter disregard of human suffering in the present state of being

'Thou mourn'st for those thou shouldst not mourn, albeit thy words are like the wise
For those that live or those that die, may never mourn the truly wise.
Ne'er was the time when I was not, nor thou, nor yonder kings of earth
Hereafter, ne'er shall be the time, when one of us shall cease to be.
The soul, within its mortal frame, glides on through childhood, youth, and age ,
Then in another form renew'd, renews its stated course again
All indestructible is He that spread the living universe,
And who is he that shall destroy the work of the Undestructible ?
Corruptible these bodies are that wrap the everlasting Soul—
The eternal un imaginable soul Whence on to battle, Bharata!
For he that thinks to slay the soul, or he that thinks the soul is slain,
Are fondly both alike deceived it is not slain—it slayeth not ,
It is not born—it doth not die , past, present, future, knows it not,
Ancient, eternal, and unchang'd it dies not with the dying frame
Who knows it incorruptible, and everlasting, and unborn,
What heeds he whether he may slay, or fall himself in battle slain ?
As their old garments men cast off, anon new raiment to assume,
So casts the soul its worn out frame, and takes at once another form
The weapon cannot pierce it through, nor wastes it the consuming fire ,
The liquid waters melt it not, nor dries it up the parching wind ,
Impenetrable and unburn d , impermeable and undried
Perpetual ever wandering, firm, indissoluble, permanent ,
Invisible, unspeakable Thus deeming, wherefore mourn for it ?
But didst thou think that it was born, and didst thou think that it could die ?
Even then thou should st nor mourn for it with idle grief, oh Bharata.
Whate er is born must surely die—Whate'er can die is born again ;
Wherefore the inevitable doom thou should st not mourn, oh Bharata.'

* The oldest, most simple, and most generally adopted measure is the Sloka, a distich, of two sixteen syllable lines, divided at the eight syllable According to our prosodial marks, the following is the scheme —

⏓⏓⏓⏓ | ⏑––⏓ | ⏓⏓⏓⏓ | ⏑–⏑⏓
⏓⏓⏓⏓ | ⏓––⏓ | ⏓⏓⏓⏓ | ⏑–⏑⏓

The first four syllables are bound by no rule , the second half, on the contrary, is unalterably fixed excepting that the last syllable has the common licence of term nation In the second half verse I do not remember a single instance of deviation from this, though sometimes, but very seldom, the first half verse ends with another quadrisyllable foot '—Schlegel, Indische Bibliothek, p 36 Compare Mr Colebrooke s elaborate Essays on Sanscrit Prosody, Kosegarten's Preface to Nala, and Bopp s Preface to his Translation of Selections from the Mahabharata.

† Il s bow.

In this tone proceeds at some length the implacable deity. *Arjuna* listens with deep submission and deference, and by degrees elicits from *Krishna* the whole philosophy of religion, concerning the nature of the gods, the universe, the nature of man, the supreme good, and the highest Wisdom

The first question is that which was constantly agitated in the Grecian schools—the comparative excellence of the active or contemplative life. Here the Bhagavat Geeta departs from the usual doctrine of the Yogees, and eremitical fanatics of the East, and soars to a loftier mysticism. The highest perfection to which the human soul can attain is action without passion, the mind is to be entirely independent of external objects; to preserve its undisturbed serenity it should have the conscious power of withdrawing all its senses within itself, 'as the tortoise draws all its limbs beneath its shell.' Action is necessary, but action must produce no emotion—no sensation on the calm spirit within, whatever may be their consequences, however important, however awful, events are to be unfelt, and almost unperceived, by the impassive mind, and on this principle *Arjuna* is to execute the fated slaughter upon his kindred, without the least feeling of sorrow, or fear, or compunction, being permitted to intrude on the divine apathy of his soul. Some of the images with which the passionless tranquility of the spirit is illustrated appear to us singularly beautiful.

'As to the unrais'd unswelling ocean flow the multitudinous streams
So to the soul serene unmov'd flow in the undisturbing lusts.'

—And then again the soul, in this state of unbroken quietude,

'Floats like the lotus on the lake unmov'd unruffled by the tide.'

The senses are employed in their separate functions, yet the soul still maintains its stately inactivity. In the Latin of Schlegel,—'Nihil equidem ago, (sic arbitretur devotus, veritatis gnarus) cernens, audiens, tangens, odorans, edens, ambulans, spirans, loquens, dimittens, prehendens, intuens et connivens quoque, sensus tantum in rebus sibi subjectis vers intur. Though the life of the anchorite does not appear to equal in religious sublimity this life of unimpassioned activity, yet one chapter seems to expatiate with peculiar delight on the solitary state of him who dwells apart with his tranquil spirit—

'As hangs the still unwavering lamp, when not a breath disturbs the air.'

The occupations and the privileges of these holy anchorites are, if not the highest, yet approaching to the highest perfectibity. Their occupation is to keep all the avenues to the senses closed, to retain the soul within itself, to be perpetually repeating the mystic monosyllable, Om, so doing, they may attain on earth the glorious prerogative of seeing all things in God, and discerning the divine Unity, which thus comprehends all things. After death, they ascend and are absorbed into Brahm, the great primal spirit. If through their own want of resolution, or cut short by death, they depart before they have accomplished their devout task, they may be born again, after many ages, in some pious family, re commence their course, and start afresh from the point of holiness and advancement at which they broke off during their former life. But it is remarkable that not merely are the self inflicted painful mortifications, the excruciating penances, the absurd and fantastic tortures of the Yogees not enforced, they are positively discountenanced. But it is not so much our object to discuss the philosophic or religious tenets of the Bhagavat-Geeta as to shew the character of the poetry. *Krishna* gradually develops his own nature and at length distinctly proclaims himself an Avatar of the supreme deity, Brahma himself from whom all things emanate, into whom all are re absorbed. Rising by degrees, he first proclaims himself to be whatever is most excellent in the whole of nature—he is the soul in the body—among the stars the most splendid—among mountains, Meru—among rivers, the Ganges—among words, the mystic monosyllable—the noblest of animals, of birds, of fish—among the letters, A—among the seasons, the spring—and, what is the most extraordinary, among frauds, gambling with dice. Whatever, in short, is pre eminent or splendid, derives its splendour and pre eminence from being, as it were, a portion of the divine essence. He even goes so far as to assert that, as God, he is not merely all existence, but likewise all non existence

'Immortality and Death am I, and what is and what is not.'

Still there is a distinction between the Deity and the universe, which is illustrated by the striking similitude,

'As the wide permeating air fills all the ether's boundless space,
So deem ye, that indwells in me the sum of all created things.'

Thy form primeval I would know, yet may not guess thy dread
design'

The god replies, and brings back the whole description to the part from whence they set forth, closing, as he began, with the same fearful lesson of inexorable fatalism:—

'Time, the destroyer I, prepared t' extinguish all you armed host;
Save thou, shall not a man survive in that proud battle line arrayed—
Wherefore, arise, the glory win—defeat the foe—enjoy the throne
By me already are they slain, fate's passive instrument art thou—
Slay Dron and Bheeshma, Jagathrath, and Karn, and all the valiant host,
Strike them, already struck by me, be fearless and be conqueror.'

We subscribe to the opinion of Baron Humboldt, that the seven concluding cantos of this remarkable poem are by a different hand, perhaps of a later philosophy. To us, as poetical critics, they appear less vigorous and imaginative—and, however full of very curious information as to the philosophical tenets of the Braminical religion, mar the kind of unity which seems to combine and centre on one purpose the bolder and more complete outline which is comprehended in the earlier cantos. Nor can we afford space for any detailed examination of these later books On the whole, the Bhagavat Geeta is certainly one of the most curious, and the most characteristic works, which we have received from the East. As a record of religious and philosophical opinion it is invaluable; and if the progress of Sanscrit criticism should hereafter be able to fix, with any certainty, the date of this episode of the Mahabharata, it would throw light on the whole history of Indian civilization." *Quarterly Review*, vol. xlv.